

THE
BAPTIST MAGAZINE.

NOVEMBER, 1836.

EDITORIAL REMARKS.

FROM papers forwarded by correspondents to the Essay department, we have selected the most appropriate as introducing subjects of practical utility. Several communications on the all-absorbing question of slavery, are referred, because they breathe a spirit of complaint against public measures, which it is not considered advisable to cherish or extend. The first article, signed, "A Warm Abolitionist," will place before the reader a problem which at present invites a serious, prayerful, and earnest investigation. Whether it be right to excommunicate a man, or a church, or any number of churches, simply because they possess property in slaves, or because they allow a Christian brother to hold a man in slavery, must be decided by an appeal to Scripture. This is the only authority to which we can submit; and, when the question is decided, the decision will apply to slavery, as such, all over the world; and every slave-holder in the church must in the same way, and on the same terms, be subject to the law of our Lord.

On this great and solemn subject, we have not, at present, stated our opinion; because we wish to reserve our pages for the unfettered use of our correspondents. But we premise, that whilst the trust reposed in us is continued—because it is our duty to seek the welfare and peace of the whole denomination—we cannot admit such papers as revive old aggrivances, and censure what nothing can change. If all the papers of this character that come to our hands were published, every other business must be suspended, and the number of our pages doubled to find room; and, when the spectacle had been exhibited, all mankind might weep over the weakness displayed on either side.

Temperance is a Christian virtue; and whilst it forms a proof of healthy principle, it is necessary to success in all affairs.

Perhaps we may be condemned for overstepping our province; but, nevertheless, as nothing on these subjects is furnished from more able pens, we will venture to state two points connected with the question submitted to our brethren; a careful regard to which seems essential to unity and peaceful co-operation. First, whatever the opinion to which they may arrive respecting the divine authority of excommunication in the case of slavery, the brethren ought to be very careful how they plead for a *premature and inconsistent* excommunication. If, without personal confession and repentance, one sinner withdraws from another on account of some crime which was common to both; the just reply of his fellow will be, "Physician, heal thyself." And if he has repented, and withdraws, without proper expostulation, he will violate the law of his Redeemer. Let this point be calmly and fully considered therefore, whenever our brethren come to the great and dreadful act of excommunication. But, secondly, and on the other side, whatever the opinion to which the brethren

may arrive respecting the Divine authority of excommunication in the case of slavery, there can be no doubt respecting their duty in all those cases wherein the existence of slavery is pleaded to justify a known violation of divine law. Thus, if a man commit adultery, and plead that the woman was his slave, he ought to be excommunicated notwithstanding. If he forcibly separate a husband from his wife, or a wife from her husband, though he plead that they were his slaves, he should be excommunicated, because our Lord hath said, "What God hath joined together, let no man put asunder." Or, generally, if any member of any church commit any injury against any other human being whatever, or withhold any just demand; though he plead that the sufferer was his slave, or that he was a man of colour, such wilful violence should be visited with excommunication; and its author should be made, through discipline, to feel, that he cannot despise the law of God with impunity, or plead the misfortune of his victim in justification of his crime. Fornication, covetousness, murder, and every other crime for which God has ordained the rebuke of excommunication, should be thus dealt with by his servants. It is not enough, as our present correspondent intimates, that a possibility of mistake be pleaded as an excuse: charity might lead us to hope for this in many cases; and the reality of its existence can only be known by the Searcher of hearts. All that a church should consider is, first, Whether the case be one against which the law of excommunication is written in Scripture? and, secondly, Whether the excommunication be properly administered? When such a case of rebellion is clearly proved against any communicant, his continuance in the church involves an unjust judgment in his favour: "But he who saith to the wicked, Thou art righteous, him shall the people curse, nations shall abhor him." And in every case, though we are bound to exercise charity towards the oppressor, we can never withhold compassion from the sufferer without guilt, for "whoso stoppeth his ear to the cry of the poor, he also shall cry himself, and shall not be heard."

The paper on the low state of our churches presents a solemn call for self-examination and humble prayer before God.

From the Northampton Mercury we learn, that a clergyman subscribing himself G. S. R., has honoured us by a very long quotation from the papers of two correspondents in our number for August last, under the titles of "Cautions to Nonconformists," and "The Use Believers should make of each other's Failings." His object is to show, that their sentiments are discordant, and to implicate the consistency of the Editor in admitting both. Our friends will deal with him as they think proper, but we entirely disclaim all right to his sympathy. It is our honour to be favoured with friends whose statements of truth are convincing, and can never be met by contradiction; while their exhortations to Christian charity are full of simplicity and force. In the use we make of our brother's failings, there is great room for self-examination and carefulness; but charity itself does not require us to leave those failings uncorrected, especially when they are so gross, and are retained with such tenacity as those which are cherished in the Church of England.

EDITORS.

ON COMMUNION WITH SLAVEHOLDERS.

To the Editor of the Baptist Magazine.

<p>SIR,</p> <p>THOUGH no one rejoices more than the writer, in the efforts now made on both sides of the</p>	<p>Atlantic to awaken the dormant consciences of American Christians on the subject of slavery, it is yet deeply to be regretted</p>
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that on one point the zeal of some of our fellow-christians appears to be severed from charity. I allude to the resolutions passed at various meetings, renouncing all intercourse and communion with professing Christians who are slave-holders. But before I proceed to combat this (as it appears to me) serious error, lest I should incur, even for a moment, the suspicion of an intention to palliate the enormous evil of slavery, I will at once express my conviction, that it is a crime which, almost more than any other ever sanctioned by law in a Christian country, bears upon its unblushing front the very sign and seal of its great author, the prince of darkness.

In all the measures adopted by British Christians to aid the cause of abolition in America, I fully concur; and entirely sympathize in the conviction that, if intercourse with our fellow-christians there can be maintained only by silence respecting this great duty of humanity and religion, we must, however reluctantly, relinquish it, rather than disobey God by suffering "sin upon a brother" without reproof: but if we go beyond this, denounce instead of reason, and exclude instead of persuade, we shall, I conceive, violate charity through an excess of zeal, and materially injure the great cause we are so anxious to promote. The degree of forbearance we are required to manifest towards Christians who violate duties they owe to God or their neighbour, through ignorance and prejudice, is a subject that has not yet received the consideration its importance demands, though we all must admit that such forbearance is absolutely essential to the continuance of any union in a

church yet so imperfect. To decide by a well-defined rule what omissions of duty *are* or *are not* consistent with a sincere conscience, would be impossible; because this will depend on the degree of illumination enjoyed by the individuals in question. If any one deny this, he must deny that Calvin, who through prejudice committed a legalized murder, and many other eminent Reformers in our own land, whose otherwise untarnished names are stained with the crime of persecution, could have been Christians. But it will, perhaps, be said, that there is no comparison between the means of knowledge enjoyed by these ancient persecutors, and by the American slaveholders: and we readily admit, that very far less excuse can be made for the latter than the former: yet we are entirely convinced, that there is a sufficient deprivation of light in their consciences on this point to render their sincerity *possible*, and our denial of their piety an uncharitable judgment. There are one or two cases of flagrant violation of the rights of others, practised in our own country, even by eminent Christians, whose consciences are obscured by long established legalized sins, and are assuredly committed by Christian soldiers, who go forth to settle national quarrels by the sword, and kill without remorse wherever and whosoever they are commanded to destroy; and who, if serving in the West Indies, would not have hesitated to shoot at an assembly of negroes if required to do so, and murder the slave who asked only that he might be free. Dissenters also, who have suffered restraint for church-rates or tithes, must

regard the individuals who inflicted this wrong as guilty of a gross violation of their rights, yet they would not refuse to meet the churchwarden or clergyman as a fellow-christian, notwithstanding he had committed this sin; and it cannot be said that equal means are not employed to enlighten *their* ignorance *here*, as to diffuse just views of mercy in the *southern states* of America. In estimating, indeed, the relative amount of sin in this respect, between the actual holders of slaves in the south, and their abettors or apologists in the north, perhaps the latter would be found the least excusable. We can, indeed, regard those only of our American brethren *entirely* consistent who are active members of abolition societies: otherwise, in our opinion, they neglect one of the most efficient means of destroying this great national crime. If, therefore, we require a *perfect* performance of *every* duty to the oppressed slaves as a title to communion, we must confine it to avowed abolitionists, and then we must *exclude* such men as Dr. Sharp, and Dr. Sprague (to mention only two distinguished individuals of different denominations); and whether they are likely to be converted to the abolition cause by such a proceeding, let charity and common sense judge. All unjust punishment will rivet, instead of loosing, the bonds of prejudice; and it is one of the most injurious effects of the uncharitable zeal we are endeavouring to combat, that it will prevent the intercourse with American Christians, so likely to enlighten their minds on this important topic. When that eminent advocate of the abolition cause in America, Dr. Cox, of

Albany, visited this country, it was not by excluding him from British hospitality and Christian intercourse that such a happy change in his views on this great question was produced; and we shall assuredly find in future, that the sublime moral warfare in which English and American abolitionists are engaged, will be retarded or promoted, just in proportion as they employ the weapons of unhallowed passion or of holy zeal. It is undoubtedly a difficult exercise of candour for us to believe, that an American Christian can be *sincerely* ignorant regarding a duty of humanity and religion, which seems to us written as with a sunbeam in the "golden rule" of morals; yet if we consider how many Christians in every country habitually disregard, through the power of prejudice, other duties to God which appear to us equally clear, it will render us more tolerant respecting the great error in question. Let us only continue to entreat, exhort, and reprove in the spirit of Christian love; and before that period of general illumination arrives, in which slaveholding must become a violation of conscience, we need not fear that every slave in America and the British dominions will be free. The forbearance of the Divine Head of the church towards the national prejudices and sins existing in the first period of the gospel is strikingly apparent; and there is one example which bears directly on the point at issue, in the conduct pursued by the apostle towards Philemon and Onesimus: for while his entreaty on behalf of the latter, that his master would regard him no longer "as a servant," but as a "brother beloved," clearly im-

plies an expectation that he would be set free ; yet there is no threat of exclusion from the church, if this request was not granted. The apostle, writing under the influence of inspired wisdom, used the means best adapted to influence Philemon to act rightly in the affair, in which his interest and his prejudices were likely to be opposed to the duty required of him. He appealed to his conscience through his affections, and urged him by every motive of gratitude to God and to himself, as well as by the inferior one of self-interest, to show kindness to his slave. Let this example be our model in our remonstrances and entreaties to the Christian slaveholders of America ; and our efforts will soon be followed by the happiest consequences. The *system* of slavery, with all its horrible results of licentiousness and cruelty, which make us blush for human nature, cannot be denounced in language too strong ; for what terms can adequately describe its atrocity ? But it must be remembered, that the *character* of the *system* would be most unjustly applied to multitudes of those who are mixed up with it,

and who deplore the evils they mistakenly suppose they can do nothing to remove. American Christians appear at present to be in that state of inquiry and irritation, which indicates a willingness to receive the truth, or the struggles of self-interest, pride, and prejudice, while reluctantly opening the eye to admit its entrance ; and let us not by uncharitable violence erect a barrier against its progress. I do not, Sir, claim the insertion of these observations, from your candour, because I am ignorant of your own views on the subject ; but I conclude you will consider it due to those who differ from their friends on this one point, to allow them an opportunity of stating their opinions in your pages, which are much and properly occupied by the absorbing topic to which they relate, and you will thus promote that free discussion which is the best means of removing error. If the writer has fallen into this latter evil, some of your readers will doubtless endeavour to afford illumination, which will be readily received by

Yours, &c.,

A WARM ABOLITIONIST.

BENGALÉE NEW TESTAMENT.

STRICTURES ON A PAMPHLET, ENTITLED, "THE BIBLE SOCIETY VINDICATED, IN ITS DECISION RESPECTING THE BENGALÉE NEW TESTAMENT ; BEING AN APPEAL TO THE BAPTIST DENOMINATION FROM THE JUDGMENT OF THE GENERAL MEETING OF THE BAPTIST UNION. BY ELIHU, PASTOR OF A BAPTIST CHURCH, AND SECRETARY OF A BRANCH BIBLE SOCIETY." Pp. 52. *Wightman, Paternoster Row.*

It is most desirable, that, in the Christian church, unity and love should harmonize all parties, and consolidate all operations ; for by this means the world will receive an irresistible proof of our Lord's divine authority and power.

Knowing this, the enemy of souls has ever used his utmost strength to render that union as difficult as possible. As a denomination we have felt, through the last year or two, the baneful influence of this pernicious policy.

On every side the adversary seems to be saying, "Divide them, and destroy their operations." But, hitherto the Lord hath helped us; and though the firebrand is again thrown into our temples, I trust that it will be extinguished without any very considerable conflagration.

At the last annual meeting of the Baptist Union, the case of our Calcutta version of the New Testament, was laid before our brethren, when it was resolved to present a protest against its resolution, to the committee of the British and Foreign Bible Society, in order, if possible, by any means, to prevent a division amongst its friends. In the ordinary course of business, a copy of this protest was sent to the Rev. ———, of ———,* with a request that he would return it with his signature. Though a member of the union, he was not bound to sign the protest if he did not approve it; but, he was bound not to have published it without some previous correspondence with that society. Of this he seems to be conscious; but he has nevertheless given it to the public with an answer, under the signature of Elihu, having this for his motto, "I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth him understanding."

His precipitancy in publishing what was confidential, and his vehemence in dishonouring a body in which he was received as a brother, prove that 'there is a spirit in the man;' but the gross ab-

surdities and contradictions with which his pamphlet abounds, show also that, at present, his "inspiration," whatever else it has imparted, has not given him much "understanding."

In the second chapter of these inspirations, Elihu states the question; but the artful way in which it is stated, will scarcely justify his assumption of divine authority. He does not state that this Calcutta version was the first introduced to India; but he endeavours to leave the impression, and argues on the hypothesis, that this was the first version introduced to the society in India. The committee appears, therefore, as in the act of dealing with a new case, for which, he says, there was no law. Whether the Bible Society has any law for the case or not, is scarcely worthy of consideration now. The case was not a new one. Versions in which βαπτίζω, with its derivatives, are translated, were circulated on the continent by the society, and continue to be so. In India, the Serampore versions, in which these words are all translated, received the Society's support. The Calcutta brethren prepared their version under the full confidence, that this support would still be obtained; if not from the auxiliary, yet certainly from the parent Society; but when they presented the copies of their work, which had already received the highest testimonials for accuracy, and which they conscientiously believe, contained the whole truth, and nothing but the truth; they were asked to give it up, that the auxiliary might print and circulate it, with the words in question modified in such a way, as the brethren opposed to baptism might suggest.

* The name of my brother is still retained a secret, in hope of his speedy repentance.

Some importance attaches to the causes which led to this proposal of the auxiliary. The reader will bear in mind, that when Dr. Carey went to India, he could neither go in an English ship, nor settle in the English territory; he had to find shelter in a colony of Denmark. There were no Pædobaptists there then; but afterwards, when the way was opened by his perseverance, they followed and formed their settlements. They, however, found this serious difficulty. When any Indian was converted, and introduced to their churches, as soon as he could read the Scripture, he discovered that the sprinkling he received on his admission to the church, was not that immersion in water which Christ commanded. In some instances the complaints which followed were met with indifference, the missionary replying, "that he would dip them all if they liked:" no one could help perceiving, however, that this lightness used by the minister of Christ, in reference to a positive ordinance, administered in the name of the Father, the Son, and the Holy Spirit, must lead to lightness in reference to every other commandment, and, eventually, to the whole system in which they are included. It was, therefore, necessary to conceal the truth by obtaining a version, in which the words were retained untranslated. Such a version was obtained: but, in other respects so inaccurate, that a learned independent minister in our metropolis, while the question was before the Parent Society in Earl-street, complained, that they were obliged to circulate a version of no more value than so much waste paper, in comparison with ours, simply because we

would not give up these few words. Consequently, every energy was used to obtain the command of Mr. Yates's version. The Calcutta Auxiliary—in which, since the Bishopric of Calcutta has brought its energies into that work, the Pædobaptists have the majority—wrote to the Parent Society, requesting that no supplies might be granted here, whilst they have determined that no supplies shall be granted there, until the version be modified to their views; and with this resolution the Parent Society has finally agreed.

By these facts it is clearly demonstrated:—1. That the ceremony imposed by our Antibaptistical brethren can never be maintained, where free and unprejudiced inquirers possess a faithful translation of the word of God.—2. That the Bible Society has changed its former practice, and withheld its support from the Calcutta version, in order to secure for the Antibaptists the only shield under which their controversy can be maintained.

Where then was the "understanding" of "Elihu," when he wrote in capital letters. "The Bible Society is Catholic, and the Protest is Sectarian."

But Elihu has a critical friend, by whom he has been assisted to learn, that βαπτίζω does not simply mean to immerse. Nay, more, that "in applying the word baptize to the sprinkling a sincere Christian, at his putting on a public profession, the word is correct as to infinitely the greater part of the meaning, though, as we believe, incorrect as to the minute circumstances of the outward action." Whether this learned friend be inspired also, it is hard to tell; but, he seems to

have confounded the import of a Greek phrase, with the meaning of a Greek verb. *To baptize* is to immerse and nothing else; but *to baptize into* a dispensation, (say, for instance, into that of Moses), is to initiate by immersion. This, however, is a blunder into which the illiterate might easily fall, especially when inflated with the idea of "inspiration." But there is also another circumstance that might have misled them. When a word is transferred from its original language into another, it soon obtains a modified sense from the different circumstances under which it comes to be used. Hence, the word *baptize*, in English, has been used by some as synonymous with *initiate*; but this is not the meaning of the Greek word in Scripture. Suppose, however, that this were really the fact, and that immerse were not the real meaning of the word; why did not the Antibaptists propose another rendering? The answer is plain; they had proposed another rendering, and Mr. Greenfield had shown, in his tract on the Mah-ratta version, that no other meaning but that adopted by our brethren could be used without reducing the passages in which it occurs, to complete absurdity.

Respecting its original compact, Elihu states, that, "the Bible Society has, by common consent, hitherto been a Catholic institution, laying down no laws, and adopting no measures, which could connect it with any particular party. If it has now become sectarian, it must be by some new course of conduct, by which its neutrality is sacrificed." This is true; and the "new course of conduct, by which its neutrality is sacrificed," consists in the refusal

of support to that version, which, as far as the disputed points are concerned, had formerly been assisted by the Society; and, in giving to one section of its members the power of sitting in judgment on the conscientious translations of the other. If the Antibaptists had produced a version in which a different rendering of the disputed words was adopted, they might with propriety have claimed assistance; but they had no right to demand the rejection of ours, until our consciences were subjected to their judgments. If, however, the predominating members of the Bible Society are determined to dissolve the union of all denominations, they ought to say so; and if they would refund the amount subscribed by Baptists, in aid of the Antibaptistical version of England, no occasion would remain for seeking any further help.

Elihu begs to express his belief, that, "with regard to both the *mode* and the *subject*, the people called Baptists are right." He "thinks" also, "that, *as far as a desire to discover the truth* is concerned; the grand doctrine of the atonement and baptism should occupy the same place." And "with modesty"!!! "That the settlement of this question must precede the conversion of the world." If such be really his sentiments, how will he justify the vulgar and sarcastical rebukes he has heaped upon his brethren, for faithfully adhering to what he himself believes to be true, and of so great importance? Was it "the inspiration of the Almighty" that gave him such an "understanding?"

If Elihu chose to treat the protest thus dishonourably, what reason had he for attacking the de-

putation, and the meeting of the union? It would be kind if some friend would remind him, that such conduct is beneath contempt; and, that it will find no apology, but such as may be supplied from his total ignorance of the proceedings he endeavours to depreciate.

With respect to the union, there is one substantial source of encouragement, supplied in the present state of its affairs, when compared with the life of our Lord. He chose his measures with the utmost care, and executed them with extreme tenderness; but their efficiency was seen in their effect. To the enemies of truth they were like caustic in a wound; those who would not forsake their errors, writhed under his discipline. By similar results the united brethren should be encouraged to hope, that they are following in the same track; for such efforts would not be made to divide our denomination, unless the enemy knew that the measures before us are of great importance.

Elihu will excuse the infirmity of one who has no claim to inspiration; but after a very careful reading of his tract, it does not appear as though it could have been the production of one mind. Precipitancy is there mingled with prudence in such a way as seems to indicate the operation of ripened policy in constructing the plan, whilst childish imbecility has failed in its execution. One might have supposed, that some friend advanced in years and experience, possessing sufficient influence over Elihu's confiding heart, had used that influence to make him the instrument of fixing the arena of this contest within the precincts of our own

body, that he, with his new employers, retiring to some sheltered place, might watch the operation of his plan, and call the surrounding multitudes to observe our unity and brotherly affection. This suspicion may be entirely unfounded; and if so, so much the better: if not, that aged friend is not exalted by the movement, though Elihu is the more to be excused and pitied for having fallen into the snare.

But conjectures are of little use, and time will scarcely be well spent, in referring to measures which cannot be mended. The position of our whole body is obvious. We must not only support an inaccurate version of the Bible in our own language, —we must give up our right to confer an accurate translation on any other people whatever; or else we must raise funds ourselves to support this undertaking. The Bible Society has refused and continues to refuse its support, until the versions we originate are modified by the judgment of our opponents.

Whether the united brethren will feel that this great subject justly merits their indifference, or that it forms a proper ground for their separation from each other, remains to be determined. But being an eye-witness of the whole proceeding, I am able to bear an unqualified testimony to the following facts.

1. That the position in which our body now stands with respect to the Bible Society, was taken some years since by the serious advice of those, in whom the whole body has long confided most firmly, both in town and country.

2. That they are brought to that position by those measures

of the Bible Society against which the protest is directed.

3. That the protest was not concocted by London brethren, but advised and resolved by brethren from the country.

4. That no subterfuge was used to get it adopted, but that the whole was most prayerfully considered in a special meeting, where, if Elihu had been present, and had any thing of worth to say, he might have been heard with seriousness, and would have

obtained all the advantage of his wisdom in its modification.

Whilst, therefore, this right is fully recognized, and its exercise is fervently sought by all in London, the country brethren ought not, and it is confidently hoped, that they will not, suffer the insinuations of Elihu to diminish their wonted vigour, in supporting a portion of divine truth which has long been committed to their faithful protection.

C. STOVEL.

THE LAND OF MIDIAN.

To the Editor of the Baptist Magazine.

SIR,

I SEND a few remarks touching "the position," or at least the extent, of the land of Midian; and in the absence of others more to the point, you may, perhaps, be disposed to insert them in the Magazine.

It seems from Scripture testimony, that "Horeb" is not the name of a mountain only, but of a district of mountains, of which Sinai forms a prominent part. Rephidim is said to be in "Horeb;" Exod. xvii.; and to this day, according to Dr. Mair, the rock smitten by Moses is to be seen in the wilderness of Rephidim. This place, however, is one stage distant from the wilderness of Sinai, which is also "in Horeb;" Num. xxxiii. 15; Deut. v. 2; Ps. cvi. 19. According to Burekhardt, Sinai is a prodigious pile of mountains, comprehending many separate peaks, and extending thirty or forty miles in diameter. This view of Horeb, and supposing it to lie between the eastern, and western arms of the Red Sea, gives a different aspect to the language of Exod. iii. 1; it less-

ens the difficulty of placing "the Midian of Jethro" on the *eastern* side of the Elanitic gulf, and it renders it next to impossible that it should be on the *western* side.

Of Jethro, when at Horeb, it is said, "He went his way to his own land;" and Hobab, being asked to journey with the Israelites, used similar language. These words, uttered at Sinai, set forth Midian as being more remote than any *probable* point at which we may place it on the western side. And if by "the back-side of the desert," mentioned in Exod. iii. we must, according to Gesenius, understand the western side of it, the route of Moses with his flock is as little favourable to the idea of his living on the western, as on the eastern side of the gulf of Elah.

Supposing Midian to be on the eastern side, the language of Scripture will not allow it to be far south; nor does any thing else *require* it. The map in the Youth's Magazine places it in 28° 50' Lat. and it is placed in about the same relative position by Dr. Prideaux. In support of

this let the following things be taken :

I. The wife of Moses is called a Cushite, Num. xii. 1. "Bochart has shown clearly that there was a country called Cush, in Arabia Petræa, which extends itself principally on the eastern shore of the Red Sea, and at its *northern extremity*." In proof of this, he quotes the text concerning Zipporah; the testimony of Josephus, Ptolemy, and Jerome, and the language of Habakkuk, iii. 7. See Calmet and Brown's Dict. Art. *Cush*; also Buxtorf, and Gesenius.

II. Jethro is called "the Kenite;" Judg. i. 16. Septuagint. Calmet informs us, that the Kenites are a people who dwelt west of the Dead Sea, and extended themselves far into Arabia Petræa." Art. *Kenite*.

Brown calls them "an ancient tribe that resided somewhere in the desert of Arabia, between the Dead Sea and the gulf of Elah, if not further to the north-west." Art. *Kenite*.

The Midianites seem to be a distinct tribe, if not a distinct race, from the Kenites: the former sprang from Midian, the son of Abraham; Gen. xxv. 4; the latter existed before Midian was born, Gen. xv. 19. The Midianites dwelt *mostly* on the east of the Dead Sea; they tempted Israel at Baal-peor, and were routed by Eleazar; Num. xxxi.; and lastly by Gideon, Judg. viii. 28.

The Kenites dwelt on the south of Judea; 1 Sam. xxvii. 10; and were favourably regarded by Saul

for the sake of Jethro; 1 Sam. xv. 6. They were carried captive with the Jews; Num. xxiv. 21, 22, and lived as proselytes among them afterwards under the name of Rechabites; 1 Chron. ii. 25. How or when the Midianites and the Kenites became united, so that Jethro was called after both names, it may be impossible to determine. See Bishop Newton, pp. 74 and 75.

III. Ibn Hankal, describing the Red Sea: says, "Leaving *Madyan* it comes to Ailah, which is under the 29th degree of latitude. From Ailah the sea bends southward as far as Altour, which is Mount Sinai, that by a very high cape, jutting out into the sea, divides it into two arms," &c. See Calmet, Art. *Ailah*.

"Midian is a country in Arabia Petræa, on the eastern coast of the Red Sea, not far from Mount Sinai. This place is still called by the Arabs the Midian of Jethro. *Abulfeda*, speaking of it, says, 'Madyan is a city in ruins, on the shore of the Red Sea, opposite to the Tabuc, from which it is distant about six days' journey. At Midian may be seen the famous well at which Moses watered the flocks of Jethro. This city was the capital of the tribe of Midian, in the days of the Israelites.'" Comp. Bible, note on Exod. iv. 19.

As the question, after all, may be thought more curious than useful, I here subscribe myself,

Yours truly,

DAVID WASSELL.

Fairford.

THE LOW STATE OF CHRISTIAN CHURCHES.

To the Editor of the Baptist Magazine.

SIR,

THE following sentence is taken from a sermon preached by Dr.

Reed, before the Surrey Mission, &c., and published at their request: "My mature conviction,"

says the Doctor, "is, that neither here nor elsewhere are the churches, as a whole, in that healthful and prosperous state which is desirable for themselves, and so necessary to meet the claims of the times which are passing over us."

This remark will apply with equal force and propriety to the churches of our own denomination. In proof of this, let the following statement of facts be taken into consideration.

At the annual meeting of the Baptist Union, held in London, June, 1835, the secretary reported a 'clear increase, during the preceding year, of 2,275 members in 663 churches, making the average for each church *under four*.

The circular letter of the Notts. and Derby association, for 1836, reports a clear increase of twenty-seven, during the past year, in eleven churches, making the average for each church *under three*.

Thirty-seven churches connected with the western association, report a clear increase of 107 for the past year, leaving the average for each church *under three*.

In thirty-five churches belonging to the Bristol association, a clear increase of 195 is reported for the past year, making the average for each church *above five*.

Finally, at the annual meeting of the Baptist Union, held in London, June, 1836, a clear increase of 2,548 was reported from 660 churches, during the past year, making the average for each church *under four*.

The above reports state the *clear increase* of the churches, after making the necessary deductions for deaths, exclusions, dismissions, and other causes, which affect all religious communities.

My respected brethren in the ministry, are these returns satisfactory—equal to your expectations—or proportionate to the means employed?

Deacons and members of churches, is there no cause for "great searchings of heart?" for deep humiliation, united prayer, and revival meetings?

In order to form a right estimate of the preceding facts, the means employed by our ministers and churches for the spiritual interests of our countrymen should be taken under consideration. The generality of our ministers preach three times on the Lord's-day, attend several meetings in the week, and engage in many other services for the furtherance of the gospel. Sunday schools are established in all our places of worship, Bible classes are general, tracts are widely circulated, libraries are formed, and various other means are used for the diffusion of religious knowledge, and the conversion of sinners; and yet the close of the year brings to each church on an average, *a clear increase of four members!*

What, then, is the cause? To resolve it into the sovereignty of God in withholding divine influence from the labours of his servants, is indefensible; equally at variance with the dictates of reason, and the declarations of Scripture. Nor is the difficulty removed by saying, the salvation of *one soul* will be an ample recompence for a life of self-denial and laborious exertion; for whilst this is cheerfully admitted by all that are capable of forming a correct estimate of the capabilities and immortality of the soul, still from many causes we are justified in expecting more numerous con-

versions, larger accessions to the churches, and "times of refreshing from the presence of the Lord."

Still the question returns, what is the cause? Instead of attempting to answer it myself, I beg leave most respectfully and earnestly to solicit one, from some of

your experienced and judicious correspondents. If my estimate of the state of religion in our churches is wrong, I am open to conviction; but if right, I am anxious to know the cause.

Yours, respectfully,
A COUNTRY MINISTER.

POETRY.

HYMN FOR A MISSIONARY PRAYER-MEETING.

Oh! thou, the ever living God!
Behold us, as we now surround
Thy throne, obedient to thy word,
Within thy gates on Zion's ground.

For Zion's sake, O God, we plead,
And long to see her praise extend,
Till men of ev'ry name and creed,
Shall all in one communion blend.

Till ev'ry stubborn knee shall bow
Submissive at Jehovah's feet,
And ev'ry human heart shall glow
With love, before thy mercy seat.

O Holy Spirit! now descend;
Enrich each heart with heav'nly grace;
Nor let our supplications end
Without some blessing on our race.
Y.

A MISSIONARY HYMN.

Night! thy course is nearly run,
Brighter shines the rising sun,
O'er China, shall the glory be,
And o'er the Islands of the sea.
For ocean hath full many a gem
Concealed in thy dark diadem,
And each shall kindle in the ray
That trembles o'er his liquid way.
Where the hurricane goes by,
Where the wild Bahama's lie,

Vanish, with the broken chain—
Emblem of thy cruel reign.
Tarry not on either pole,
Quickly from the mountains roll,
Glistening in the golden light,
Pour'd upon their sterile height.
Power of darkness, haste thee hence,
With thy train and ruling Prince;
Shine forth, O Sun of righteousness!
Thy beams shall all the nations bless.
E. P.

"LET THERE BE LIGHT."

"Let there be light," the Godhead spoke,
And through the realms of chaos broke
A bright and glorious ray:
The startled shades of darkness fled
As wide—and wider still it spread,
Till all around was day.

"Let there be light," the Saviour said,
As from the mansions of the dead
He rose to yonder sky:
A sudden earthquake shook the ground,
Hell heard, and trembled at the sound
Which showed salvation nigh.

"Let there be light," the Spirit brings
The royal edict on his wings,
To each benighted land.

And soon the clouds of doubt and fear
Break up, and melt, and disappear,
At his august command.
"Let there be light," from pole to pole,
Still let the glorious message roll
Of grace and truth divine;
Till Hermon's dew, and Sharon's rose,
Refresh the soul 'midst Greenland's
snows,
And cheer it at the Line.
"Let there be light," the strain sublime
Shall echo loud through every clime
Of this terrestrial ball;
Till strife be love, and war be peace,
And Satan's dark delusions cease,
And Christ be all in all.

J. J. BRIDGEND.

REVIEWS.

Covetousness. Its Prevalence, Evils, and Cure. By ESTHER COPLEY. Jackson and Walford. 12mo. pp. 127.

Christian Liberty in the Distribution of Property, Illustrated and Enforced. By J. G. PIKE. 16mo. Tract Society. pp. 156.

Essay on Covetousness. By RICHARD TREFFRY, Jun. 16mo. Tract Society. pp. 238.

Mammon, or Covetousness the Sin of the Church. 12mo. Ward and Co. pp. 311.

The Mammon of Unrighteousness. A Discourse suggested by the Funeral of N. M. Rothschild, Esq. By the Rev. JOHN STYLES, D.D. 8vo. Ward and Co. pp. 32.

These works contain much valuable instruction. Approaching the subject from different points, they show how difficult it must be to make many individuals think alike, even when they all agree in sentiment, and are united in one design; for, though the whole are intended to expose one common error, the individuality of each mind is so brought out in its own production, that fresh interest is excited, and new views of truth imbibed by the perusal of every one.

Dr. Conquest has manifestly succeeded in awakening a very considerable ardour in the reprehension of covetousness. Mammon is chastised as though he were nothing but a slave; and, if he were permitted to speak for himself, perhaps the god of this world would say, that he had been injured; the authors in some instances having been led by inaccurate mental analysis and warmth of feeling, to charge him with consequences which are not due to him. Dr. Styles says, p. 8, that "Mammon allured Judas to the apostleship," &c. This may be so, but the proof is not very obvious.

When treating on a subject of so great importance, the application of which is sure to set almost every man on the defensive, peculiar care should be observed to take no

ground which is not good, and to advance no statement that might seem doubtful to the reader when the work has been fairly studied. This rule has not been observed in every case; and, in some, a want of precision in the thought has rendered the path of duty rather obscure.

Mrs. Copley is chargeable on this ground in the greatest number of instances; but the want of distinctness in her plan is in some measure supplied by the practical character of the whole, for each section appeals to the conscience on some point of duty which cannot very well be evaded; and in a way which is more likely to enlighten and subdue some minds, than a more co-ordinate system of aggression.

Mr. Pike has taken the more pleasing view, which leads to the inculcation of liberality, but he has not spared the adversary. With more of system than the former work exhibits, he has united great fervency of pious feeling, and much freedom of composition. This book consists in six chapters on "The Nature and Extent of Christian Liberality, and the Motives by which we should be led to its Culture." One chapter being occupied with introductory, and another with concluding remarks. The typographical errors are very numerous, but the work is enriched with much valuable instruction.

Mr. Treffry has more accuracy both in thought and expression, and he has taken a more extensive and comprehensive view of the subject. In tracing the natural growth of covetousness, he has excelled the author of Mammon, and this is a point of no small importance; for there is more hope of a cure when conviction reveals the malady in an incipient state, than where it is not discovered until it has grown obdurate by age and indulgence.

Mr. Harris, in the Mammon, has

employed the energies of a clear and powerful mind. Encountering the subject with a serious determination to make his reasonings pungent and afflictive to such as are unwilling to resign their covetousness, he has pursued his course to the end with inflexible fidelity and firmness, denouncing the great transgression in every form in which it is brought before him.

Mr. Treffry and the author of *Mammon* have an advantage over their competitors, in being led to consider the greatelement of all sin as the primary and principal malady. Inordinate self-love is the cause of all corruption; by this, both angels and men were drawn into the posture of rebellion against the Most High. This will fix on any object by which a mind is able to gratify itself, and when that object is the possession of wealth, the rebellion is called covetousness. But selfishness has a twofold form, one in worldly, and another in spiritual affairs. This selfishness of the church is assailed by Mr. Harris with great courage.

The scene of the Saviour's betrayal for money was an affecting rehearsal, a prophetic warning of the treatment which his gospel might expect to the end of the world. And have events fulfilled the prediction? Let the history of the corruptions of Christianity testify. The spirit of gain deserted the Jewish temple only to take up its abode in the Christian church. Having sold the Saviour to the cross, it proceeded, in a sense, to sell the cross itself. We allude not to the venality of selling "the wood of the true cross." That was only a diminutive of that accursed lust of gain which "thought the gift of God might be purchased with money," and which literally placed the great blessings of the cross at sale. Gradually every thing became a source of gain; not a single innovation or rule was introduced, which had not a relation to gain. Nations were laid under tribute—every shrine had its gifts—every confession its cost—every prayer its charge, every benediction its price. Dispensations from duty, and indulgence in sin, were both attainable at the sum set down; liberations from hell, and admission to heaven, were both subject to money; and, not content with following its vic-

tims into the invisible state, for the purpose of assessing its tortured inhabitants, covetousness even there created a third world; a proverb for extortion and rapine; till the wealth which the church had drained from a thousand states, "turned to poison in its bosom," and mankind arose to cast it from them as a bloated corruption and a curse.—p. 76.

This heavy reproof of the Roman Catholic Church is fully deserved; for, even in the centre of our metropolis, a poor afflicted petitioner was, during the last year, refused admission to the mass with curses, because he had not the shilling demanded of him at the door. But it was hardly fair to conclude the individual reproof with that degraded community; selfishness and covetousness appear in other garbs, and in other departments of the church, continuing till this very hour their various depredations. The covetousness of our Establishment, and the particular forms in which it has appeared amongst Dissenters, ought to have been marked with more distinctness.

Justice demands the acknowledgment that there are many general rebukes under which these and all other forms of covetousness must fall condemned; but this is not enough: if severity and exposure be used at all, those occasions that call for them which are nearest to ourselves should be seized first; and when we have taken the beam out of our own eyes, we shall see more clearly how to remove the mote from our brother's eye.

When persons forming a church agree to support a religious teacher, the transaction is not one of charity, but of justice; the instruction they receive is infinitely more valuable than any sum of money that could be raised by any people. The amount of a minister's income is not, therefore, a proof of covetousness, this charge must be sustained by other considerations; by the manner in which it is obtained, and the use to which it is appropriated. But when, for some destitute district one undertakes to be a teacher, and others engage to support him,

they become parties in one great act of Christian love, there would be some reason for suspicion when the agent grasps an income greater by far than that possessed by any of his constituents. If in the same state of society an agent with £600 a year should urge the obligation to Christian liberality on persons who are sparing with self-denial a large subscription out of £60, or £50, or even £40, a year, it would present a discrepancy which few men would be able to account for on any other principle than that of covetousness.

Such a case as the foregoing could never pass unproved, even when sustained by all the advantages of a voluntary system, which renders every subscription optional. But a case much worse demands our censure ; when £600 a year is dragged from a parish by compulsion, and the very consumer of that whole sum is goading those very parishioners with daily appeals to their charity. What then must be the spectacle spread out beneath these heavens, when God looks down and observes this nation, for the religious instruction of which the sum of £8,000,000 is raised every year, £6,000,000 by compulsion, and £2,000,000 by willing sacrifices ; and yet every mouth is filled with complaint, every society and institution is in debt, the aggressive advance of almost all operations is impeded, if not stopped ; no school can be supported without fresh sermons and subscriptions ; in many instances, it is now discovered, that in some parishes the curates cannot be supported without an appeal to the voluntary principle ; the mansions of the great and the cottages of the poor are alike assailed, and with the same complaints ; and, whilst bishops and clergymen, mourning their necessities, revel and repine in the midst of their inordinate incomes, parliament is reproached for its parsimony, the people for their niggardliness, and the church of our Lord Jesus Christ is accused of cherishing the guilt of covetousness.

There is covetousness in the church, but it is not confined to its private members. Amongst British Christians there lives a principle of generosity, which nothing but the gospel could awaken or sustain. It lives where nothing could preserve it but omnipotent grace. The names of Broadley Wilson, &c., though illustrious, do not lead us to the only subjects of its energy. Many who are poor and needy feel it, and there are widows in Israel now, whose mites fall into the treasury. Animated by this spirit, the brethren provide religious instruction and support the means of grace ; bearing from day to day injuries, exactions, and misappropriations, that might crush the resolution of man. In this, they honour God ; but to conceal this fact, or to shade it by unguarded reprehension, is to hide the triumphant operations of mercy.

Vying with each other in the effort to say the hardest things against covetousness, the authors seem to suppose that greater profusion on the part of the people, in giving their money to God, would diminish the covetousness in the church, and augment its usefulness. This might be so, if God should bless the gift ; but otherwise, the conclusion would be very doubtful. Ministers do not always become more useful as they increase in riches. A church has not always increased in piety and spiritual success just in proportion as it has become more wealthy. Streams of gold do not at all times invigorate the trees of life. An easy profusion in the supply of this world's treasure generally attracts the covetous, drawing them into the church without conversion, where they plead for charity to gratify their passion, till the reasoning of Scripture is turned into absurdity and unrighteousness ; like those of an assassin, who remonstrates on the guiltiness of suspicion, with the victim he is labouring to deceive and to destroy.

Mr. Harris has stepped on the threshold of this department, and whilst he has laboured to expose that form of covetousness which

cuts off the supplies of the church ; he has not altogether passed over the operation of selfishness in the church. Sections are given on the selfishness of the sect—of the creed—of the pulpit—of the pew—of the closet—and of the purse ; but something more is still needed on that form of covetousness which is seen in the appropriation of funds which are raised for spiritual purposes.

Perhaps it is too much to expect that such a subject should be exhausted by any one effort. Much good must result from a careful study of such works as are here provided. Whilst the blessing of God will, it is hoped, lead to other labours of a similar kind, and through them to an entire renovation of our fallen nature.

Pastoral Appeals on Personal, Domestic, and Social Devotion. By the Rev. RICHARD WINTER HAMILTON, Minister of Belgrave Chapel, Leeds. Second Edition.—London : Hamilton, Adams, and Co. pp. 233.

In this work the author has comprised many valuable lessons on the most important of all duties ; for prayer is the appointed means of our approach to God. It agrees with the present state of necessity, and derives some increase of obligation from every relationship we have ever been enabled to trace between a rational creature and the Creator. Our Lord Jesus Christ, who opened a way by which our supplications might be presented with acceptance before God, has distinctly affirmed, that “men ought always to pray, and not to faint.” God has afforded great assistance in the instructions and examples which are recorded in his holy word ; and, as though this were not sufficient to prove his kind approbation of the exercise, he has promised his Holy Spirit to those who ask it. If, therefore, there could have been any doubt respecting the duty of prayer under any other dispensation, we, being blessed with the gospel, are relieved from all doubt ; our great duty and interest are to “come boldly

to the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

Enforcing this duty on every class of his hearers, Mr. Hamilton has presented a rich train of evangelical reasoning ; and unfolded the glowing sympathies of a pastor's heart. More good might have been effected by the work, if, in some parts of it, a greater simplicity of style had been adopted, but the excellences it contains must disarm all criticism ; and he will, it is hoped, have many opportunities for correction in subsequent editions, for the press does not often produce a book more worthy of extensive circulation.

The work consists in three parts written in the form of sermons, but without any unpleasant stiffness in their structure. The first is “On Private Devotion ;” the second “On Domestic Religion ;” and the third “On Social Prayer.” In each case practical utility is constantly kept in view, and when a little reference is unavoidably made to controverted points, the reasoning is characterized by great candour, and is very convincing. By young people entering on the more serious engagements of life the work should be read with care, especially if any tendency to neglect the closet or the place of prayer, should have been felt by themselves, or discovered by others ; for the spirit-stirring appeals which abound in its pages, have a beautiful adaptation both to correct an inclination to lethargy, and to encourage the trembling suppliant.

Mr. Hamilton's opinion is, that—

“Devotion is always a duty ; and, even though mistaken, formal, and in a sense unbelieving, it involves a submission and homage of mind that may be answered, or rather exceeded, by the result.”

He therefore labours to induce each to pray in the closet, and to do whatever he can to join in and promote family devotion, and social meetings for prayer. Far from wishing them to repose on imperfect prayers, or to neglect the atoning sacrifice of Jesus, he displays an

incessant anxiety to supply the most accurate information, and to produce the most absolute faith. But he feels that this should not be done in such a way as to discourage the most uninstructed inquirer.

Report of the Baptist Union for 1836.
—Wightman. pp. 68.

We congratulate the Committee and officers of this Society on the success which has attended their labours, in preparing the most valuable document we have for a long time been permitted to announce. Its schedules and lists of Churches, Associations, Societies, and Institutions belonging to the Denomination, are the most complete and accurate that have yet been laid before the public. The resolutions of all the Associations on Slavery are given verbatim, and the other statistical accounts will be found necessary to all who are extensively engaged in advancing the interests of our body. Nothing could serve so fully to convince the brethren who still withhold their co-operation, as a calm and prayerful reading of this report. It breathes the spirit of love and piety, and lays before all mankind the blessed result of gracious bestowments of divine mercy enjoyed in the conduct of their last Annual Meeting. May grace, mercy, and peace, rest on all its operations, and crown the united labours of our brethren with abundant success!

Pictorial Bible. Vol. I. From Genesis to Ruth.—Knight & Co.

The study of Scripture is of two kinds, each of which is distinguished by a peculiar object. When the reader seeks to improve his heart by awakening pious emotions in it, the study may be called *devotional*; but when, suppressing his feelings, he labours simply to understand the meaning of the words which God has given by inspiration, the study is called *intellectual* or *critical*. Some commentators have devoted their attention principally to the former department, and the prevailing purpose has been to guide

the reader in a devotional use of Scripture; but the society for diffusing useful knowledge has directed its attention to the intellectual department, seizing every opportunity for elucidating the text, so that the reader may know the mind of the Spirit. All the researches of modern science and adventure are thus rendered subservient to a most important purpose. One feature observable through the whole is, that facts are given, where most commentators give opinions. The reader is thus furnished with materials for forming his own judgment. He may walk and converse with patriarchs, as though he were one of them, feeling in a measure, as if the intervening distance of ages had been removed. One great assistance is supplied in 226 pictorial illustrations, which are taken from the best masters. Respecting most of those which exhibit the implements of war, husbandry, objects in nature, and authentic views of scenery, there can be but one opinion; by appealing to the eye, they help us to comprehend the meaning of words with much greater precision. But some of them have very singular anachronisms, and others are clearly opposed to the text. Perhaps it would have been better if these had not been introduced, because they tend to mislead, and should the error be detected, confidence in those which remain is broken. Papal absurdities should never be blended with the word of God.

We recommend the work as a whole with very great satisfaction, and hope that it will not be completed without a set of maps, so constructed as to give an intelligent perspicuity to each book; and a table of sacred and profane chronology.

Temper Sweetened, Essential to Personal and Domestic Happiness. By J. THORNTON.—Wightman. pp. 90.

Mr. Thornton has taken up this cross of the moralist with pleasant feelings, and with very considerable advantage. His object is to show, "I. The Causes which Irritate and

Sour the Temper. II. The Injurious Effects of Irritability and Acrimony of Temper. III. The best Means and Motives for correcting the Temper. And, IV. General Rules and Counsels for the Government of the Temper.

His avowed intention is to touch only the points of practice, but on the first part, practical utility requires a little more of accurate mental analysis. Perhaps there is no topic, in treating which precision will be found of greater importance; for as every reader is to become the physician of his own spirit, the causes of its malady should be well defined, and the method of cure be exceedingly obvious; for the least perplexity will form an excuse through which some sinner may escape.

A bad temper is itself so subtle a thing that words will scarcely define it. Emotions mingle in different compounds, but fear is generally an element; and, hence, a bad-tempered man is for the most part a coward. Destitute of the courage needful for moral action, his degraded mind is driven to the use of violence; and, when it meets with violence equal to its own, unless maddened with rage, it will seek a refuge beneath the very meanest servilities. Disease will also produce the miserable phenomenon of a bad temper, and every

patient should learn to distinguish between the diseases of his body, and those of his heart, for the latter are the most malignant and hard to cure.

Most cases of bad temper will fall under one or other of three classes. Either,

I. That which comprehends excitements that are altogether unjustifiable, such as a peevish or suspicious temper. Or,

II. That which comprehends all immoderate excitements, such as a violent or a malignant temper. Or,

III. That which includes all protracted excitements, such as a sullen or an implacable temper.

But with all the difficulty of his task, the author has rendered his book so far like a mirror, that most who sin in this way may see their own faces in it; and, in addition to this, he has in the second part shown very faithfully and forcibly the evil consequences of their folly and meanness. The means and motives for correcting a bad temper are very good, and the general rules will never be observed without great advantage. The work is a valuable addition to our practical religious literature. It may be recommended with great confidence to all parties. Its cheapness will render it accessible to all; and in the form of a present, will often remove the necessity for personal admonition.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Christian Minstrel. Composed by William John Wakelam. Suited to either public or Private Devotion. Nos. 1 & 2. Westley and Davis.—To this important part of religious worship, Mr. Wakelam has devoted much time and careful attention. His compositions will be found pleasing and useful. We hope that in completing his work he will render it accessible to all parties, and that he will find that support in the churches which his well-directed effort deserves.

The Christian Keepsake, and Missionary Annual. Edited by the Rev. Wm. Ellis, 1837. Fisher and Co.—The editor and publishers have done themselves great credit in this volume. The engravings are well-executed, and of no ordinary

interest. The portrait of Mrs. Hemans is of itself worth all the price of the book. Endearred by many associations to the literary and religious public of Great Britain, she will long be remembered with fondness. Dr. Carey follows, with Clarkson, the Anti-slavery hero. The views are very good, and the death of Heber is characteristic and touching. The compositions combine instruction with much that is pleasing and beautiful. It is hoped that the sale will amply reward the expense and care required in its production.

Fisher's Juvenile Scrap Book for 1837. By Bernard Barton. Fisher and Co.—This, though a cheaper book than the former, and adapted to more youthful

minds, has much that is pleasing and instructive. Each paper conveys some valuable lesson. The plates are good and well selected. The work is a convenient token of friendship, and adapted to raise the taste, unfold the energies, and stimulate a desire for improvement in the rising generation. Every thing it contains is within the range of their sympathies, and likely to expand and refine them.

Jireh, a Scene in the Pastoral life of the Author. Ward and Co. pp. 156.—This work unfolds a most interesting case of providential interposition. It breathes the air of truth, and affords much to encourage the exercise of faith in God. The narrative is well drawn up, and its interest is maintained to the end. Any young lady will find in it a noble example of decided and energetic piety.

1. *Temperance Penny Magazine.* Nos. 10. and 11.

2. *London Temperance Intelligencer.* No. 1.

These periodicals appear to maintain their merit to general attention and support. The latter advocates the doctrine and practice of entire abstinence from all exciting liquors, regarding the moderate use of them as a most fatal prelude to drunkenness. Our readers must judge for themselves on their respective merits. The following fact will show the importance of their aim :

"A lady was recently pointed out to a minister who had just become a widow. Her husband had three brothers, who were all with himself brought to a miserable and premature death by drunkenness. Her brother had by his connexions been drawn into the same snare, and died in the same way. Thus, in this one family, five widows are now left in sorrow, through the very crime by which her husband's parent had acquired all his property. He was the keeper of an inn,

the vices of which have destroyed all his offspring."

A Letter to the Rev. E. Simpson, Minister of Trinity parish, Aberdeen, on the "Question of questions," &c. By Adelpheos. Davidson and Co., Aberdeen. pp. 28.—In this tract there is much important information respecting the English and Scotch Establishments; and their merits are stated principally, in the very words of their own ministers. From these concessions, a most powerful argument is obtained against the continuance of any compulsory establishment of religion whatever. The author has exposed, in the true Scottish method, the pernicious subterfuge of propping the church by festivals, and debauching convivialities; and the affectation too justly charged on those who call dissent "A God-dishonouring system," because it advocates that voluntary principle which cuts them off from compulsory support.

A Dialogue, in Two Parts, between a Methodist and a Baptist, on the subject of Christian Baptism. By T. Winterbotham. Byles, Bradford. pp. 56.—A very plain and convincing statement of Divine truth. It was called forth by several fierce assaults made on our brethren by the clergymen and methodists at Haverth. The revival of religion in our churches there, seems to have raised a party feeling, which could not be concealed under ordinary courtesy. The pamphlet before us is a reply to others of an aggressive character; and is well adapted for the readers for whom it was originally intended. It will, however, be very important for our brethren to watch these devices of Satan. If, by such measures, he succeed in exchanging a spirit of controversy for a spirit of prayer, the revival will give place to a relapse; and none will have reason to rejoice in this, but he who seeketh to devour.

OBITUARY.

MR. EBENEZER WEST.

The late Ebenezer West was born in London, Sept. 26, 1779. His father, Mr. Aaron West, was for many years a deacon of the Baptist church, Maze Pond, Southwark. His mother, Mrs. Elizabeth West, was a member of the Baptist church, Keppel Street, under the pastoral care of the late Rev. John

Martin. Mr. West, being thus blest with parents decided for the Lord, was early taught to fear his name, to reverence his sanctuary, and to value his holy word; and in this instance the promise was fully verified, "Train up a child in the way he should go, and when he is old he will not depart from it." When

quite a youth he was in the habit of hearing the Rev. Josiah Swain, of Walworth, preach his sabbath-evening lecture at Devonshire Square chapel; the preaching of the word was crowned with divine success; and before he had reached his seventeenth year, he publicly declared his attachment to the Lord Jesus Christ by being baptized in his name. He became a member of the church at Walworth, at that time under the pastoral care of Mr. Swain. Often in the latter part of his life would he refer to those sabbaths as truly happy, which were spent under the ministry of that amiable man, and affectionate minister of Jesus Christ. Not very long after Mr. West had avowed himself a disciple of Christ, he was called to prove the strength of his religious principles by the patient endurance of a very heavy affliction, we refer to the death of his revered father who was suddenly called out of time into eternity, in the year 1799; in this affliction he found the value of his principles, and the sweetness of the promise. "I will be a father to the fatherless." "In me the fatherless find mercy." His principles were indeed put to the test, but the trial only proved their reality, and he came forth from the affliction "as gold tried in the fire;" this was fully proved in his Christian conduct towards his widowed mother, and only surviving sister. The following is the testimony his mother bore to him on this occasion. "My affliction is great indeed in the loss of my dearest earthly friend, but my sorrows are greatly alleviated in having such a son who treads in the steps of his dear father, in whose heart is the fear of God, and whose life is governed by that fear." About the year 1800 Mr. West entered into business in Holborn: in 1805 he married Miss Jane Johnson, who, in connexion with his aged mother and two sons, lives to mourn his loss. In the following year he had his dismission from the church at Walworth to the Baptist church in Fetter Lane, then under the pastoral care of the Rev. A. Austin: he was subsequently chosen a deacon of this church, much to its peace and prosperity. "He used the office well, and purchased to himself a good degree." About the year 1812, he first exercised his gifts in the ministry, and continued an acceptable and useful occasional preacher, till about the year 1819, when it appeared to himself and friends the path of duty to decline business, and devote himself entirely to the work

of the ministry. With this end in view, he visited the Baptist church at Bourton-on-Trent, where he received a pressing invitation to accept the pastoral office; but believing it was not the sphere in which he was called to labour, he declined it, and returned to London. After this Mr. West visited the Baptist church at Weymouth, where he preached for one or two sabbaths; but here also he felt convinced it was not the station for him to occupy, and again returned to London, to watch the leadings of Providence with respect to him. In the autumn of 1820, at the recommendation of the late Rev. J. Upton, of Church Street, Blackfriars, the church at Chenies, Bucks., applied for his services; he visited the people there; and after labouring amongst them for about six months, received an unanimous invitation to the pastoral office, which invitation he accepted, believing it to be the will of the great Head of the church that he should continue to labour there. Mr. West was publicly recognized the pastor of this church on Tuesday, August 14, 1821, when the Rev. J. Ivimey, of London, delivered the introductory address; the Rev. J. Elvey, of Fetter Lane, gave the charge; and the Rev. B. Godwin, then of Great Missenden, Bucks., late of Bradford, Yorkshire, preached to the people. In this station Mr. West laboured with much comfort to himself, and edification to the people, for more than ten years; when it pleased his heavenly Father to intimate to him, by a first and second attack of apoplexy, that his beloved employ was drawing to a close. In the autumn of 1832 a very severe attack laid him completely aside for several weeks, when his life was despaired of; but in much mercy it pleased his divine Master to spare him a little longer for the benefit of his family, the church, and the world. After this illness Mr. West determined to resign the pastoral office as soon as a suitable successor could be obtained. On the first sabbath of 1833, Mr. Thomas Davis, a Stepney student, came as a supply; and having preached for three sabbaths, he was requested to continue his service for three months, with a view to become Mr. West's successor: during the three months Mr. West's health greatly improved, in consequence of which, he was requested not to resign, but continue to exercise the pastoral office in connexion with Mr. Davis. In much harmony and affection this union lasted for nearly three years and a half; and

though now dissolved, the remembrance of it is still retained with the most lively satisfaction by him who as a son mourns for a father, as also by every member of the church. During the last two years of Mr. West's life, he was the subject of much mental depression; and though every means were employed that tenderness could suggest, or unreserved attention could procure, all efforts were unavailing to dispel the gloom, and to invigorate his drooping spirits. His affliction was deeply painful to his friends, who viewed it (doubtless in its right light) as the effect of natural causes, as the peculiar form in which his disease was allowed to manifest itself; but peculiarly painful to himself, who considered it as the desertion of his heavenly Father, whom he supposed "in wrath had shut up his tender mercies, and would be favourable no more." Often in the bitterness of his speech would he cry, "O that it were with me as in months past, when God preserved me, when the candle of the Lord shined upon me, when by his light I walked through darkness, as I was in the days of my youth when the secret of the Lord was upon my tabernacle." Like Jonah he would say, "I am cast out of thy sight;" and almost feared to add, "yet will I look again toward thy holy temple." But in all this deep affliction such was his general deportment, such his deep veneration for the character and conduct of a holy God, that his friends take a melancholy pleasure in bearing their testimony, that "in all this he sinned not, neither charged God foolishly." The last sabbath of his life, July 3, 1836, was spent in the midst of his beloved flock, and with them for the last time he partook of the emblems of the broken body and shed blood of his adorable Lord; and with much affection addressed the spectators, urging them to an immediate surrender to the authority of the Prince of peace. In the evening of the same day he engaged in the devotional parts of the worship, which was the last public service in which he ever engaged. On the following day, he, with the attentive and sympathizing partner of all his sorrows, went to visit some friends at Oxford, hoping the change might be beneficial. Here much kindness was shown him, of which he was very far from being insensible; but his malady was too deeply rooted for the attentions of friendship to remove. On the following Thursday he returned home, and it is a mournful satisfaction

to know, that on that day which was the last of his life, he said to Mrs. West, "Well, my dear, you have done all you can for me." In the evening of that day he paid his last pastoral visit to one of his members, who had long been confined to the chamber of affliction, and taking his last leave of a poor emaciated body till the morning of the resurrection, he returned home in the possession of his usual health and strength, little thinking that his own comparatively healthy and vigorous body was first to moulder in the dust of death. His days were now numbered, and in the course of the night a third stroke of apoplexy was commissioned to separate his spirit from its clay tabernacle: thus as in a moment was he unclothed, "but that he might be clothed upon, and mortality be swallowed up of life." Painful as is this stroke to his family and friends, there is so much of mercy mingled with it, they are constrained to say, "We will sing of mercy and of judgment; and of mercy unto thee, O Lord, will we sing." On the following Saturday se'nnight his mortal remains were committed to the silent tomb, in a well-grounded hope of a resurrection unto life eternal, through the mediation and intercession of him who is the "resurrection and the life." His neighbouring brethren in the ministry testified their respect and affection by attending his funeral. The Rev. J. Hall, Independent minister of Chesham, delivered an interesting and appropriate address: the devotional parts of the service were conducted by Rev. Messrs. Cooper, Dobney, Lewis, Tomlin, and Davis. The following morning an improvement of the solemn event was attempted at Chenies, by Mr. Davis, founded on Isaiah lx. 20, "And the days of thy mourning shall be ended." In reviewing the character of our late beloved friend, we cheerfully bear our testimony that, as a man he was amiable; as a friend, sincere; as a Christian, humble; as a professor, consistent; and as a pastor, deeply solicitous for the best and eternal interests of his people. The poor of his flock especially shared his sympathy and attention; and whilst in the performance of every act of charity, he studied a secrecy consistent with his retiring disposition, yet of him it may be said, "When the ear heard him, then it blessed him; when the eye saw him, it gave witness to him; the blessing of him that was ready to perish came upon him, and he caused the widow's heart to leap for joy." None will sup-

pose we wish to set forth our late friend as perfect; he had his imperfections, and he felt them, mourned over them, and sighed to be free from them; and we rejoice to know that in this respect his most sanguine expectations are more than realized. And while for ourselves we look forward to the enjoyment of the

same bliss, we would be concerned to cultivate much of his spirit while upon earth, so that whenever the Son of Man may come, we may be ready, in connexion with our dear brother, to "enter into the joy of our Lord."

T. D.

RELIGIOUS INTELLIGENCE.

LETTER FROM THE BOARD OF THE AMERICAN TRIENNIAL CONVENTION TO THE BAPTIST UNION, MEETING IN LONDON, JUNE, 1836.

Beloved Brethren:—To the sentiments which you have addressed to us by letter, and through your esteemed delegates, we most cordially respond. We trust you were moved by the Spirit of the Lord, to take thought of your distant brethren: his love shed abroad in your hearts, inclined you to inquire after our welfare: he designed thereby to quicken our Christian graces, to increase our spiritual joys, to encourage our hopes, and confirm our purposes, and to incite us to holier efforts to spread abroad his glory. We have like confidence in his kind intent towards you. The benevolence inspired by the gospel is intelligent and operative: it must have object and scope. And it cannot return void.

But while we rejoice, dear brethren, in the assurances of your Christian love, and in prospect of a continued delightful interchange of mutual sympathies and counsels, we would not forget that the same Spirit who first prompted, must unceasingly animate our intercourse with each other. It is his prerogative to make even our choicest mercies blessings; and our fervent prayer, in which we are confident you will join, is for his sovereign and sanctifying agency in all that shall affect, in the remotest degree, the import or the frequency of our communications.

We are, emphatically, of one blood; we speak the same language: we have "one Lord, one faith, one baptism;" we cleave to the same "only and sufficient rule;" we discard alike all human authority in matters pertaining to the kingdom of God; our aims are one; our successes and reverses, our hopes, our final triumphs, all are one. God has been pleased to assign us diverse

modes of action: to us, he has given in charge to keep the inheritance received from our fathers; to you, the severer service to assert and establish the rights directly derived from him. We look for the rewards of faithfulness; the honours of victory await you: still the cause is one; and, while you rejoice in our constancy, we share your triumphs.

With the liveliest satisfaction we note your progress during the last forty years. In your purified and confirmed faith, your consolidated union, your multiplied numbers, and your enlarged charities, we see unequivocal tokens of the presence and favour of our God. Who else could have borne you onward from strength to strength, though subject to the toils and perils of a double warfare,—harassed, within, by "perverse disputings of men, turning the grace of God into lasciviousness," yet called to conflict externally with usages and opinions time-hallowed, and endeared by a thousand cherished recollections, and to break down barriers guarded by an interested and powerful hierarchy. It is no disparagement to your cause or its advocates, that the warfare is not yet fully accomplished. Accept our heartfelt congratulations that so much has been achieved. The contest has been sharp and long, but the prize is in full view; and He who has hitherto girded you with his own strength, will still enable you, we doubt not, "both to will and to do." Strange that the sufficiency of the Gospel to effect all the ends for which it was designed by "the manifold wisdom of God," should still be matter of serious question, and that centuries of disappointment and disaster have scarcely sufficed to convince its professed champions, that the highest dictate of reason as well as revelation, is to give it *free course*. But such is the pride or the unbelief of man, and when not arrayed confessedly against the gospel,

they have been officious to amend it in principle or in method.

And here, beloved brethren, permit us to say, the congratulations which we tender to you are not in view of the past alone, nor exclusively on your behalf. The doctrines and institutions of our Lord, purified of all admixtures, and freed from every incumbrance, must be declared, their authority asserted, and their benefits proffered, in all the earth. To you, we believe, God has assigned no inconsiderable part of this service; and, if he has enabled you to enter upon it, and for many years to labour successfully, notwithstanding the multiplied hinderances which have been thrown in your way, what may we not anticipate in prospect of your entire release from ecclesiastical oppression, and the consecration of your undivided energies to the work of human salvation. In this light also we view with peculiar interest, the favour which God has shown to your exertions for the religious culture of the young, and specially for "the education of the rising ministry." The present day calls urgently for devout and able men, not only to supply the places of those who having finished their labour have entered into rest, but to go forth to portions of the field unvisited hitherto, yet, "white already to the harvest." The paramount importance of this object we can never forget; and, if our prayers avail, the special blessing of God will continue to rest on all your schools and colleges.

Of the general state and prospects of the churches in our immediate connexion, and the various benevolent institutions sustained by us, whether for home or foreign purposes, we beg leave to refer you for information to our endeared brethren who have lately visited us. Their sojourn with us was brief, but their opportunities for wide and accurate observation were unobstructed. We welcomed them at once to our shores, to the altars of our God, to our public assemblies and private councils, to our homes and our hearts. Having first recognized their claims, as your representatives, to our confidence and affection, we were soon led to cherish towards them a deep personal regard; and, though we were aware they might witness some things which they would be slow to approve, we took no counsel of fears or jealousies, we felt they were our brethren.

We need not to request you to receive their representations in the spirit in which they will be made: but if, in

our wide extent of country, and the rapid increase of our numbers, together with the comparative youth of our institutions, or from our varied civil and social relations, creating great diversity of sentiments and interests in things not affecting vital godliness, you discern a peculiar exposure to pride, precipitancy, and dissension, we entreat you, as faithful brethren, to remind us of our danger, and to cultivate in us an unfeigned humility, and a spirit of mutual forbearance and conciliation, lest "prosperity prove our ruin." Above all, intercede for us with him with whom is the residue of the Spirit, that, as in former days, we may be favoured with the special visitations of the Holy Ghost, and "light and love" fill all our habitations.

Beloved brethren, accept the renewed assurance of our Christian affection and fellowship. Accept our unfeigned thanks for your fraternal Address, and the opportunity of communing face to face with your honoured delegates. We solicit the continuance of your correspondence from year to year. As occasions may arise on which we shall specially need your sympathy, your counsel, and your zealous co-operation, so it will ever be our privilege to sympathize in your sorrows, to share your burdens, and to be helpers of your joy.

In conclusion, dear brethren, we commend you to God and to the word of his grace. The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

By order and in behalf of the General Convention,

Your brethren in the Lord,

DANIEL SHARP,

Acting President of the Board.

LUCIUS BOLLES,

Corresponding Secretary, Baptist Missionary Rooms, Boston, April 11, 1836.

S. H. CONE,

President of the Convention, New York, April 19, 1836.

LETTER OF THE COMMITTEE OF THE BAPTIST UNION, TO THE BOARD OF THE TRIENNIAL CONVENTION OF BAPTIST CHURCHES IN THE UNITED STATES.

London, Sept. 13, 1836.

Dear Brethren,—The letter of April last, addressed by you, on behalf of the Convention, to the Union of Baptist churches in Great Britain, arrived in suf-

cient time to be read at one of the meetings of this body in June ; and we have the opportunity of giving you the most emphatic assurance, therefore, that it was received in a spirit of fervent Christian love and delight. We feel that we love you, because of the grace of our Lord Jesus Christ towards you, and because of his image in you ; most earnestly do we pray, that the one may become daily more perfect, and the other more abundant.

We acknowledge, that you take a correct view of the position which we occupy, and the warfare to which we are called. We have to contend "with usages and opinions time-hallowed, and endeared by a thousand cherished recollections, and to break down barriers guarded by an interested and powerful hierarchy." It is of the highest moment, that we should gird ourselves for the conflict, in the strength and in the spirit of Christ. The weapons of our warfare are not carnal, neither should our temper be secular. We are not permitted to doubt, that spiritual weapons shall be mighty, through God, to pull down strong holds. Pray for us, that, in all our exertions, we may both aim at his glory, and promote it. With gratitude to God we can say, that the internal mischief to which you have alluded, is sensibly on the decline.

Though grateful, we are not surprised, to learn that our deputed brethren acquired among you "a deep personal regard." We take this opportunity of repeating our acknowledgments (already publicly expressed) of the kind and courteous manner in which they were received. May we be permitted, also, to express our sincere regret, that we had not the pleasure of welcoming to our assemblies a deputation in return !

You have solicited "the continuance of our correspondence from year to year." And you have solicited it upon terms most frank and honourable. You "entreat" us, "as we also entreat you," not only to assist you with our "counsel," but, "as faithful brethren, to remind you" of any "danger" to which we may deem you to be exposed ; and as, of course, there could be no satisfactory correspondence upon any other principles, so, we trust, it will not be unpleasing to you, if we bring them into action on the present occasion. Whatever freedom we may be conceived to take, we certainly cherish the spirit, and we hope to use the language, both of affection and respect.

Our deputed brethren, although they did not mention the subject of slavery in the public proceedings of the Convention, at a private meeting, assembled for the purpose, made known the feelings of pain and lamentation with which our body, in common with all religious bodies in this country, at that time regarded the state of American society, and American churches, in reference to it. Since that period our feelings have grown far more deep and solemn. The facts which have been brought to light have afflicted us beyond measure, and have made us feel it our imperative duty to put into a channel of public utterance the sentiments of the united churches, in the series of resolutions, which were passed unanimously at the public meeting on the 22nd of June, and which we transmit to you herewith.

We are not uninformed of the degree in which, in the American Union, slavery is either incorporated in the social system, or upheld by public opinion ; nor have we been unobservant of the sensitiveness with which remarks on it, whether foreign or domestic, have been almost universally received. We have no wish to give offence, but our duty to God and to man will not permit us to be silent, nor can we believe, after what you have written, that you wish us to be so. You will not refuse to consider what, "as faithful brethren," we address to you ; and most sincerely do we add our prayer, "The Lord give you understanding in all things !"

It is surely a position which admits of no dispute, that in this, as in other matters, a line of conduct may be expected from the disciples of Christ, materially different from that which may be anticipated from men of the world. Of what use, otherwise, are the rectitude and tenderness of conscience, the holy light, and the exalted principles which characterize a Christian ? Now it is to the churches, of which you are the representatives, that we make our appeal. Professors of the name of Christ ! whatever others do, we entreat *you*, neither hold a slave, nor countenance slavery.

According to some allegations, indeed, which, with whatever truth, have been made on behalf of American slaveholders, we are called upon to believe, that, through the force of iniquitous laws, the liberation of slaves is impracticable. Otherwise, we are assured, many would gladly set them free ; but, in existing circumstances, it is necessary, and even obligatory, to detain them. Of course,

we understand this as the language of lamentation and complaint. Here is a practical, and avowedly regretted, restriction on the liberty of the *holder* of the slave; he may not give the freedom he wishes to give. The duty of a person thus situated, surely becomes obvious in an instant. We say to him, if a law which either imposes an impossible condition on manumission, or decrees the seizure of a manumitted slave, makes it imperative on you to detain him for the moment, ought you not to be making restless endeavours for the repeal of that law; and using every means to prepare for the easy acquisition and the safe possession of that freedom, which it is your right to give and his to enjoy? Without such endeavours, it becomes manifest that the existence of the law is but a pretext for the slaveholder, and his acquiescence in it renders him a partaker of its iniquity.

In ordinary cases, however, we conceive we cannot be in error regarding slavery as optional. Now we raise an argument on this ground; and we cannot hesitate to affirm, that, however it might be repelled by a man of the world, it ought to be enough for a Christian. To hold a fellow-creature in bondage, is to hold him in a condition of personal degradation and disadvantage; a condition, as it now exists, which denies him access to the various sources of instruction and avenues of advancement which are open to others, which allows no sacredness to domestic ties, but sets at naught the divine institution of marriage, and with it both the affections and the duties of the conjugal and parental relations; which makes man an outcast from society, and repels him, not as an alien merely but as a brute, from the community, of which he is nevertheless a constituent and a vital part; which, in the great majority of instances, involves labours which shorten life, and, in too many cases, the almost murderous extinction of it, and which, in fine, impedes most grievously a slave's religious instruction, fosters his vices of every kind, and renders all but impossible, for the most part, his glorifying God on earth, or his learning the way to heaven. Now, we suppose it to be *at the option* of a Christian, whether he will hold a fellow-creature in a condition like this. Can it for a moment be doubted what his choice will be? Or can any one, in either hemisphere, consent to call him a Christian, who *chooses* to have a slave? What! is Christianity reduced, not merely to a name, but a mockery? Does

its loud proclamation of "good will to men," mean nothing more than a sanction for the right of power? Is it no longer the law of our acknowledged Sovereign, "Do ye to others, as ye would that they should do unto you?" Are equity, benevolence, and compassion, no more the characteristics and indispensable virtues of our profession?

If any one should meet this appeal by saying, that *he* treats his slaves as his children; we must be permitted to reply—first, that he can in no way do so well for them as by breaking their chains; secondly, that he cannot tell who may come after him, nor how soon; and, thirdly, that his example upholds abominations which he refuses to practise, and would appear to condemn.

Nor should we be silenced, by being informed, of what we very well know, that, in the southern states, "slavery is a political institution." We are not political meddlers. But we suppose that even the "political institution" of slavery does not deprive the freeman of his liberty. We appeal, therefore, still to the heart of a Christian, as to his individual choice. Our language is—Fellow Christian! and, if a fellow Christian, man of benevolent spirit, of universal love! *will you hold a slave?*

How can we conceive the heart of a Christian dictating, or permitting, any other answer than one to this question? I WILL NOT. We must think the case decided, therefore, with every Christian, if it be merely at his option. But we cannot let it rest here. While it may assuredly be expected, that a Christian would break every yoke *if he might*, it is important for him to remember, not only that he may, but that, if he can, he must. The declarations, "Thou shalt love thy neighbour as thyself," and, "Whatsoever things ye would that men should do unto you, do ye even so unto them," are the voice of authority, and have the unquestioned force of law. *It is not at our option*, whether we fulfil these commands. It is *required* of us by Jesus Christ, our Lord. All his professed subjects are *bound* to obey them. Every faithful subject *will* obey them.

Is it not certain, dear brethren, that a consistent obedience to these precepts would lead to the immediate liberation of a large number of slaves? Is it not also certain, that such a proceeding, taken by Christian professors at large, in the slave-holding states, or by any considerable portion of them, would exhibit the subject in a new light; would arouse the whole community; and shake the

entire system of slavery to its foundations? Is not the overthrow of this system an object to which, under the force of the same reasons, all Christians ought earnestly to address themselves. Is there any other probable method of achieving this inestimable consummation? Will it not constitute a noble and a characteristic triumph for Christianity? And is not the abetting of slavery, and even acquiescence in it, a sin, of which every disciple of Christ ought immediately to wash his hands?

The resolutions we transmit to you, dear brethren, do not refer exclusively to the fetters which bind the slave; they advert also to the prejudices which afflict the coloured freeman. We cannot say, that we feel at all less strongly on this subject than on slavery itself. There are, indeed, reasons which make it to us the more afflictive of the two. The degradation of the free blacks is certainly not "a political institution" of any part of the Union, nor is it founded on any different relation which they bear to the body politic, as compared with the whites. And, whatever pretext might be found for their oppression in a region of slaves, there obviously can be none where slavery is unknown. Yet a strong and general prejudice against people of colour is cherished even in the northern states; where it must be a matter of mere prejudice, generated by the pride which it subsequently fosters, and as ungenerous and unholly as it is proud.

It is to us nothing less than marvellous, that this grievous oppression, both of the bond and the free, should exist and be clung to by a nation which glories in its liberty, and which was the first to proclaim to other lands that the rights of all are equal; but it is not for us to bewail this inconsistency, nor the injury which is thus done, in the eyes of the world, to the otherwise noble institutions which it impairs and undermines. It is, however, more than marvellous to us, it is almost incredible, that the indefensible and cruel prejudice against persons of colour, should have been adopted by the churches of Christ, and manifested in the worship and ordinances of his house! He was meek and lowly in heart. Are his followers not to copy his example? Would he have treated persons of African descent as the slightest mixture of tainted blood causes them to be treated among you? You know that he would not; and, if you imitate him, you will do so no more. Degrading distinctions, which say not "I am holier,"

but only "I am whiter than thou," will instantly be banished from places of divine worship; and the reformation begun here will be extended cheerfully to the entire system of which these are a part.

In pressing the fulfilment of this duty upon you, dear brethren, we have the advantage of being able to say, that it is impeded by no obstacle. There can be no case in which the retention of the prejudice we are combating can be obligatory or imperative. In indulging it, you are only either pampering the pride of your own hearts, or yielding to the current of feeling around you. As Christians, you are called on to mortify the former, and stem the latter. Nothing hinders you from beginning, and even from triumphing, at once. The object may be achieved the first moment you are determined to achieve it. And, permit us to assure you, that, whenever this moment shall arrive, it will be inferior to none in the history of your churches, for honour to the name you profess, for prosperity to the churches you compose, and for prosperity to the country you adorn.

Dear brethren, "our mouth is open unto you, our heart is enlarged." But we speak not alone. We call to remembrance, that we are addressing a body, the sentiments of some of whom, and a number rapidly increasing, are in unison with our own. We rejoice in the abundant evidence which has reached us of the fact, that the attention of many has been awakened, and that the voices of many have been heard. Yes; America has heard on this subject the voices of many of her sons; and, with delight we have seen among the band of her abolitionists (and many in spirit, we trust, are such, who have not adopted the name), a large number of our own denomination. No words can express the warmth of our sympathy with them, or the ardour of our desire, that, on this great occasion, our entire denomination may be of one heart and one mind. Be assured, dear brethren, that the extinction of oppression, whether of the bond or free, is a work which lies with the churches of Christ. They can do it. They must do it. They will be responsible for the continuance of oppression, with all its crimes and horrors, if they do it not. And, as no portion of the church of Christ in the United States, is more influential than your own, as none has been more abundantly blessed with those extraordinary operations which exhibit religion in its mightiest energies;

as none is more prompt or more vigorous in all other works of faith and labours of love, so we entreat you to suffer none to be more forward, or more active, in this good cause. We know that over the same cause both our fathers and ourselves slept too long; but it would be poor evidence that we had been awakened, if we were to use no efforts for the arousing of our brethren. We wish to believe, that whatever slumber remains among you, is but that of inadvertency and inconsideration. It cannot be that you will refuse to put away this "accursed thing," when its true aspect shall have appeared to you. An enlightened conscience and a melting heart will be far more prompt and effectual than our importunities; and, perhaps, even while we are writing, may be rendering our importunities needless.

Can we, dear brethren, without showing unreasonable fears, again entreat you to receive in kindness, what we have written in the fulness of our hearts? Or, can we hesitate to anticipate that serious consideration of our remarks, that willing acquiescence in evident truth, and that ready fulfilment of admitted duty, which shall fully convince us that you are, indeed, our brethren in Christ, and justify the fervour with which, on the behalf of our brethren at large, we subscribe ourselves,

Yours in Christian love,

W. H. MURCH, }
JOSEPH BELCHER, } *Secretaries.*
EDWARD STEANE, }

BAPTIST BUILDING FUND.

In answer to communications from different parts of the country, the Committee of the Baptist Building Fund have addressed the following Circular

To the Secretaries of the several Associations and Local Building Funds.

Dear Sir,

At their last Annual Meeting, hoping that local Building Funds would soon be formed, and concurring in the suggestion of their Committee, the Subscribers of the Baptist Building Fund resolved,

1. That no future case should be relieved from their funds, without a full recommendation from the Building Fund of the District in which it is situated.

2. That the Committee be authorized to enter into correspondence with the several Building Funds, and to arrange a plan for co-operation, by which mutual assistance may be rendered, and a vigorous effort made to release our Churches

from the pressure and disgrace of debts under which they now labour.

These resolutions were intended to prepare the way for full co-operation in London; and it was further suggested that the Committee might forward to each Association suggestions that might facilitate the general movement.

In accordance with their resolution, the Committee wish to state, that it is not in their power to enter into the minute arrangements of local Societies, these must be modified by the circumstances in which they are placed, and the convenience of Brethren who conduct their operations; but, that great advantage will result from the following regulations:

1. That a correspondence be opened between the London and District Building Funds, for the recommendation of cases, and for communicating information.

2. That the members of no District Building Fund, recommend or relieve any case but through their own Committee.

3. That wherever the formation has been officially announced, each Fund resolve to relieve no case from that District, without a recommendation from its own Building Fund.

4. That each Fund forward in the month of April to the Committee in London, a report of its proceedings preparatory to the general report in June.

These measures would discountenance more effectually the old system; and supply, for the use of all, assistance and guidance in adjusting the one which is now proposed.

The ways and means for meeting this demand are few and simple.

1. Individual Subscriptions and Donations.

2. Congregational Collections.

In each of these departments, the Committee venture to suggest, that such official efforts be made, as might place the Building funds of each District on an equal ground with all other Societies; and they would suggest that, if some inconvenience should attend this for a time, the silent pressure of an enormous debt is much more injurious.

Congregational collections are necessary to make known through the Churches the real merits of the Funds, but much might be done through economy. The Committee therefore suggest:

1. That no future case be relieved by any Fund unless the design and estimate of its building be submitted for investigation to the Committee of its own Dis-

trict before the debt has been contracted.

2. That the rate of interest be reduced wherever it is practicable.

3. That petitions be sent to Parliament praying for the repeal of such laws as impose :

1. A renewal of Trust deeds.

2. The heavy expense of Stamps for conveyance.

3. The duty on materials used in building places of worship, and School Houses.

By these means great and heavy expenses may be saved, and all our Dissenting Interests be rendered more permanent.

The Committee suggest, whatever funds are raised in any district, that they be distributed by its own Committee, amongst the following objects.

1 and 2. The relief of distressed cases ; The acceptance of advantageous proposals (at home). 3 and 4. The relief of cases ; The assistance of heavily burdened associations (through other funds).

But it is desirable, that all the sums voted be included in the report of each fund, in order that every fund may possess sufficient information to direct its own measures.

As some associations have applied to know the proportion of supplies that might be raised in London, it is proper to remind the Brethren that the debts on London churches are not included in the published returns. The continuance or removal of those burdens at home, combined with the ordinary supplies raised by the Fund for country churches, would render an extra effort extremely onerous : but the subscribers have expressed their willingness to unite with other Building Funds in the general scheme whenever they are sufficiently organized, at the same time assuring their Brethren, that the result of such an effort must greatly depend on the reports which are received from them ; since the information they supply must form the motive to extra exertion.

Dear Sir,

If you will be so kind as to favour the Committee by laying these, their suggestions, before the Committee and members of your association, you will oblige

Yours sincerely,

C. STOVEL, Secretary.

Stepney College, Oct. 25, 1836.

SAILORS' HOME AND FOREIGN MISSIONS.

"Home Missions" and "City Missions," it is painfully manifest are needed

in all our large towns and populous districts ; and happily these find friends and liberal supporters throughout the country. But even the least favoured parts of our land are far more advantageously situated than British mariners, for the enjoyment of the saving ordinances of Christ. Exposed to the most corrupting influences through temptations, polluting and debasing in a degree almost peculiar to themselves, in sea-ports both at home and abroad, and liable to dangers of the most frightful and ruinous description, how truly deplorable for men so placed to be unblest with the sanctifying and consoling means of grace !

British Christians have, we are deeply conscious, to a culpable extent, neglected the spiritual interests of our merchant seamen. Great Britain, notwithstanding, is incalculably indebted for her unparalleled revenues, her vast colonial possessions, and her increasing resources, to their productive labours. These devoted and hardy men amount in number, including the fishermen around our coast, to at least 250,000 souls, exclusive of their families, who have had but little sympathy from the churches of Christ in our country, while those churches have manifested the most commendable zeal in favour of missions to the heathen in Asia, Africa, and the South Sea Islands.

Large success has happily attended the various local efforts which have been made by ministers of Christ in several ports to evangelize seamen, and especially the diversified agencies and the extensive operations of the British and Foreign Sailors' Society.

Christians of all classes, and the churches of every denomination throughout the united kingdom, being indebted to the services of sailors, are under obligations to aid this useful institution, in prosecuting its various plans to improve the moral and religious character of seamen in the port of London, and in provincial and foreign ports. Its exertions, however, are seriously impeded by the inadequacy of its funds ; and its committee, we learn, are in immediate want of about £300 to pay some pressing accounts. Many Christian churches and primitive friends in the country have liberally aided the committee during the past year ; but thousands of opulent individuals, who have derived their wealth directly or indirectly from the labours of seamen, have never shown their regard to this deserving class of men by the smallest contribution in aid of their evangelization.

Forgetfulness or ignorance of the claims of seamen, separated greatly from the view of the more generous and liberal, has occasioned this inattention of the Christian community. But there are undoubtedly not a few, who would, were it known to them, feel high satisfaction in forwarding the whole of the above stated amount now owing by the committee, besides becoming liberal contributors to their constant labours. The smallest donation will be thankfully received by the treasurer, John Pirie, Esq., Alderman, and G. F. Angas, Esq. 2 Jeffrey Square, St. Mary Axe, London.

"The Pilot, or Sailors' Magazine," price *three pence*, published monthly by the society, details the progress of religion among seamen.

CONTINENTAL SOCIETY.

At a public meeting of the subscribers to the Baptist Continental Society—convened by a circular letter, and notice in the Baptist Magazine—at Salters' Hall Chapel, on Wednesday the 7th of September, it was resolved unanimously,

"That in consequence of the pressure of a heavy debt, the continued diminution of the funds for the last three years, and the want of sympathy and support on the part of the denomination; the operations of the society be discontinued.

The debt alluded to in the above resolution will amount, when all the agents are paid to Michaelmas, to about £180. This debt the committee are anxious to liquidate at as early a period as possible; and, confident that the subscribers will not deem it equitable that the committee alone should meet this claim, respectfully, yet earnestly, solicit assistance towards its discharge.

Any contributions will be thankfully received by any of the following members of the committee.

Rev. J. WATTS, 18 Virginia Terrace, Dover Road.	} Secretaries.
Mr. G. B. Woolley, 42, Friday Street,	
Mr. E. Heath, 59, Blackman Street, Borough,	
Mr. J. J. Luntley, 63, Shoreditch.	
Mr. A. Saunders, 85, Strand.	

THE CHURCH-RATE ABOLITION SOCIETY.

Our readers will observe in the following notice, one effect resulting from the dilatory proceedings of Government on Dissenters' Grievances. It will soon be

found now, that the great strength of our churches lies not, at the feet of earthly kings and legislators, but before the throne of their God, and in the hearts of a Christian people. Under every suffering, therefore, an appeal should be made to heaven, and the judgment of mankind. For a voice from the people, like a voice from God, will never be despised by rulers with impunity.

In this case, the brethren have a two-fold advantage. The Church-rate is the last remnant of its ancient voluntary character which the Establishment retains. At a vestry, each Dissenter and friend of liberty can oppose the formation of a rate; and thus the question of religious liberty may be fought in the churches through all the land. This would have its advantages, for many love to hear the truth in consecrated walls. But, in addition to the vestry debate, our brethren have a constitutional appeal to Parliament, where they can petition against this, and every other unrighteous law. To regulate these movements, give them a vigorous spirit, and to secure for them all the advantage of the press, are the great objects of the Society, which has issued the following advertisement.

At a Public Meeting, held at the City of London Tavern, on Wednesday, the 19th day of October, 1836, for the purpose of forming the Church-rate Abolition Society. Charles Lushington, Esq., M.P., in the Chair.

It was moved by Joseph Hume, Esq., M.P.; seconded by the Rev. John Burnett, of Camberwell:—

1. That while this meeting disclaim all hostile feeling to the present administration, and are grateful for the enlightened measures on marriage and general registration, which have been introduced and carried into law; they are, nevertheless, constrained to lament that the government have been backward to propose the extinction of the odious impost of Church-rate; and to fear, from various intimations, that they are not now prepared with a satisfactory measure on that subject.

It was moved by Daniel Whittle Harvey, Esq., M.P.; seconded by the Rev. Thomas Adkins, of Southampton:—

2. That, under these circumstances, this meeting regard it as their imperative duty, to declare it to be their deliberate and fixed judgment, that the Church-rate is a tax, unjust to the Dissenter, since it compels him to support a religious system which his conscience disapproves; dis-

graceful to the Churchman, since it implies unwillingness to meet the expenses of his own worship; and impolitic in the government, since it creates vexatious distinctions and discussion amongst citizens, and especially since the legislature have conceded the principle in the case of Ireland.

It was moved by William Ewart, Esq., M.P.; seconded by the Rev. John Howard Hinton, of Reading:—

3. That this meeting do not ask for an alteration of the Rate: they demand its utter extinction. That it is not with them a question of mode, nor a question of value, be it more or less; but that it is a question of principle. That they must regard any attempt, come from whence it may, to give the impost a less palpable and obtrusive character, by blending it with the general taxation of the country, as weak and futile in itself; as an insult, not only to their consciences, but to their understandings also; and as calculated to throw difficulties in the way of the peaceful collection of the revenue.

It was moved by Thomas Slingsby Duncombe, Esq., M.P.; seconded by John Crauford, Esq.:—

4. That a Society be now formed, under the denomination of the CHURCH-RATE ABOLITION SOCIETY, for the purpose of using all constitutional means by peaceable but firm, consentaneous, and vigorous action, to effect the abolition of the unjust and vexatious impost of Church-rates; and that the following gentlemen be the Committee of the Society, with power to add to their number:—

Messrs. Besley,	Messrs. Mills,
Bateman,	Peachey,
Brown,	Pewtress,
Challis,	Peek,
Conder,	Pellatt,
Cooper,	Powell,
East,	Smith,
Haddon,	Wire,
Johnson,	Wilson, J.,
Lee,	Wilson, T.

It was moved by John Easthope, Esq.; seconded by Mr. John Childs, of Buntingford:—

5. That in the opinion of this meeting, it is desirable that a General Meeting of Delegates from local Societies, formed to effect the abolition of Church-rates, should be held in London, previously to the opening of the next session of Parliament.

It was moved by Benjamin Hawes, Jun., Esq., M.P.; seconded by Josiah Conder, Esq.

6. That the thanks of this meeting be presented to Charles Lushington, Esq., M.P., for his able and impartial conduct in the chair.

The meeting was conducted with great spirit, and its interest maintained to the end. The following, relating to the Regium Donum is selected as a specimen from the speech of the Rev. T. Adkins, of Southampton.

"For my own part, I must say that I am, as a humble individual, sincerely desirous of basing my resistance to this aggressive measure on principle, not as it relates to the abstract question of Church-rates, but to the practical details of its operation. And convinced am I, that except we take our basis on what our excellent friend (Mr. Burnet) has called the granitic substratum of principle, we shall never stand clear to our own consciences; we shall never stand clear to the community at large; and, what is more important than all, we shall not stand clear at that audit to which, as Churchmen and Dissenters, we are all rapidly advancing. Now, on that ground, I must take the liberty of making one or two remarks; and, in doing this, not only do I convey my own opinions and feelings, but the feelings of that respectable body whom I represent. If I take my stand on principle, in rejecting the exaction of Church-rates, I must stand in the same exalted attitude, and reject the paltry boon of the Regium Donum. I know not a single argument that can be adduced against the exaction of the Church-rate, that might not be turned, and turned with success, against ourselves for accepting the Regium Donum. If the transfer of the Church-rate to the consolidated fund be to maintain it in principle, though it vary it in the mode of the application (this fact, this assumption, that the Churchman may properly tax the Dissenter for the purpose of maintaining his worship), what is the fact with respect to the Regium Donum? On the very same principle, I maintain unhesitatingly, that the Churchman is taxed for the Dissenter, and I will not go halves on questions of principle. I would, on the very same ground, as an honest man, while I reject the exaction of Church-rates, wash my hands of the paltry boon of the Regium Donum. I am well aware that pity may pourtray an affecting picture before our eyes of a number of worthy men who have outlived the period of labour, and

who did good as long as their intellectual and physical powers would allow them to move in the cause of Christian benevolence and mercy, but now worn out by excessive labour, and to whom the mere pittance of the Regium Donum, divided I know not into how many fractions, may be a very important contribution, to help them on in their unpitied march to the tomb. But I would say, that even if no mode could be resorted to to relieve such pressure and want, I would cast the individuals again on the bosom of Christian charity, rather than I would violate a principle to perform a mis-called eleemosynary act. I hope I am not diverging from the subject while I state, in addition to the observations which I have taken the liberty of submitting to you, that this evil is not without remedy. I am informed that, irrespective of a class of Christians—and I hardly know where to class them, claimed alike as they are by Churchmen and Dissenters—the Wesleyans; subtracting them from the general estimate, I am informed on the best statistical calculations, that there are upwards of 3,000 churches in Great Britain, formed on congregational principles. I should blush for our characters as Dissenters, and for our principles as Christians, if I thought that 3,000 churches, formed on principles which, with deference to you (addressing the Chairman), we think are the principles of the New Testament, I should blush for the Society with which I am united, and the character I sustain, if I imagined that the fact of the necessities of such a body of men, being put fully before such a mass of mind accustomed to think and act for itself, would not secure a boon from these 3,000 churches that would make the paltry pittance of £2,000, the amount of the Regium Donum, vanish into insignificance.

Mr. Hume. It is only £1,600.

NOTICES.

The new School-rooms erected in connexion with the Baptist chapel, Silver Street, Kensington Gravel Pits, will be opened (D.V.) on Wednesday, Nov. 9, 1836.

The following ministers have kindly engaged to officiate. The Rev. Alex. Fletcher, A.M.; the Rev. F. A. Cox, D.D., LL.D.; the Rev. J. Morison, D.D. Services to commence at 11, 3, and 7 o'clock. Dinner will be provided at 1s. 6d. each.

On the following Lord's day, sermons will be delivered in the morning by the Rev. John Broad, and in the evening by the Rev. J. H. Evans, A.M.

We are happy to announce, that the Rev. Thomas Price, of Devonshire Square, whose ministerial labours have, from impaired health, been suspended for the last eighteen months, intends to resume them on the first Sabbath in November.

LITERARY NOTICE.

Mr. Wigram has in the press, and being printed without delay, in one vol., royal 8vo., A CONCORDANCE OF THE HEBREW AND CHALDEE SCRIPTURES; being an attempt at a verbal connexion between the original and the English translation.

In the preparation of this work, no time, labour, or expense have been spared. The whole has twice been verified with Vanderbooght's Hebrew Bible. The process pursued was this: the MS. was read through, and each word in the various places referred to in it, found in the Bible, and there crossed out. The first of these comparisons was instituted in the Autumn of 1833, and finished in the Spring of 1834—a red chalk pencil being used to cancel the passages in the Bible. On account of the indistinctness arising from the chalk, and for other reasons, this comparison was deemed insufficient. A second similar revision, therefore, commenced in June, 1834; and a fresh Bible having been prepared for the purpose, interleaved with tissue paper, red ink was substituted for the chalk, and the indistinctness avoided. By these means, as no words were marked in the Bible but those found in the manuscript, of course the words not marked with red ink in the Bible, when the whole comparison was ended, were all the words which had been omitted in the manuscript. Each quotation also has been carefully compared with a Hebrew and English Bible. It is not feared, therefore, if a comparison be instituted between the present and any former Concordance, but that this will be found, both as to the correctness and the number of the references, by far the best. Indeed, in order to insure this,—at once to prevent the omission of any quotations found in any former Concordance, and to ascertain how many new references have been given,—arrangements have been made to compare each sheet with the works of Buxtorf, of Marius de Calasio as edited by W. Romaine, and of Taylor. The aid of all these very valuable books, as also of Trommius, Conrad Kircher, Noldius on the Particles, and many other of the best printed, as well as living, authorities, has been largely used; and, but for the assistance ministered by them (but especially by Buxtorf and Noldius), the present work would have failed of much of that accuracy which has been attained.

That the present edition will be found "complete" or "faultless," is not suggested; but that it will be found, as to matter, far more full and accurate; as to arrangement, more simple and perspicuous; and as to price, more accessible than any former work of a similar nature, is confidently believed, to say nothing of superior portability, type, paper, &c.

IRISH CHRONICLE.

NOVEMBER, 1836.

Subscriptions and donations received by the Secretary, Rev. S. GREEN, Walworth; Mr. DYER, at the Baptist Mission Rooms; Messrs. MILLARD, Bishopsgate Street; SANDERS, High Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; H. D. DICKIE, 13, Bank Street, Edinburgh; Rev. Mr. INNES, Frederick Street, Edinburgh; Rev. J. FORD, 6, Upper Charlemont Street, Dublin; P. BROWN, Esq., Cardigan; Mr. J. HOPKINS, Bull Street, Birmingham; Mr. J. H. ALLEN, Norwich; and any Baptist Minister, in any of our principal towns.

From THOMAS LEONARD, a sabbath reader and school-teacher, to Mr. ALLEN.

Ballinglen, July 1, 1836.

Rev. Sir,

I have as usual for the last three months, read and explained the scriptures to the people in this benighted valley; and have cause to be thankful that notwithstanding the tyranny of the priests, in opposition to the circulation of the word of God among their blind superstitious peasantry, the constant reading of the Irish scriptures in their hearing is making such impression on their weak minds as I hope shall never be effaced by any means that the enemy can devise. May the seed sown in this dark and benighted neighbourhood hereafter produce an abundant harvest to the praise and glory of God.

April 10. Read to John M'Garrow, Ballin Killetra, a roman catholic, Heb. ii., 1 John iii., and Job iv.; reasoned, explained, and conversed with him for a considerable time on the utility of being acquainted with the knowledge of the hope that was set before all believers in the gospel; this, he said, was his sure and certain hope; his salvation was through faith in the blood of Jesus Christ, which blood cleanseth from all sin; there was no other name under heaven given, through which he could be saved. I prayed with him, and parted uplifted with the idea he had of several useful portions.

May 8. Read to Thomas Clarke, Zeph. iii., Jer. xxxi., and Heb. x.; reasoned with him in Irish for a considerable time; he gave very satisfactory reasons, and expressed a great wish for spiritual knowledge, and said he wished to be often visited, and exclaimed how bitter an enemy the priest was to him on account of his keeping his children at the free-school, and hearing them commit the scripture tasks; but let the priest do as he would, he should continue his present course.

May 15. Read to Charles Chambers

and family, Ballinglass, Mal. iii. and Gal. iii., and prayed with them.

22nd. Read to Denis Connor, a roman catholic, Rom. v. and John xvii., and explained them for him, with many references to other portions.

June 15. Read to Austin M'Donough, a roman catholic, John x. and Rom. v.; reasoned with him on the necessity of studying the scriptures as the word of God, able to make wise unto salvation; that Christ is an all-sufficient saviour to all who put their trust in him, and live according to the tenets of the holy gospel; that the invitation is to all who labour and are heavy-laden to come unto him, and they shall get rest, for his yoke is easy, and his burthen is light. I then reasoned with him for some time, and as we parted he seemed to be greatly moved, and requested a testament. I marked out for him several needful portions, which he promised to study seriously.

June 26. Read in John Mahon's house, Ballinglass, to several roman catholics, Rom. v., x., in Irish; and one of them stating that the sacrifice of their mass was efficacious and acceptable with God, as a help towards the saving of the soul, I referred him and read for them, Heb. ix. and x., Eph. i. 7, Isa. i., 1 John; and of the unknown tongue, and several other portions; that the blood of Jesus Christ cleanseth from all sin, referred them to John iv., &c. They all listened attentively, and when parting, seemed well pleased and satisfied at the discourse, and expressed they would, at all opportunities, wish to hear me read for them so often as I could. There are, thank God, many pleasing indications of divine influence shining in the minds of the people through the instrumentality of the reading of the bible to them. I trust the Lord will continue his blessings to shine more and more unto the perfect day, upon all who hear and read his word faithfully.

From ROBERT BEATY, an inspector of schools and daily-reader, to MR. BATES.
Carentary, July 12, 1836.

Rev. Sir,

The following is some account of my labours in endeavouring to propagate the knowledge of the word of truth during the last month.

Early in the month I went with a funeral to the burial-ground, where a great number were assembled together. I endeavoured to give the conversation a religious turn; at length, one of them told me that he believed that if men pray and do good works, God will reward them. I told them that men are depraved and sinful by nature, and that it is only through the merits of the saviour we can find acceptance with God; that the saviour has said, "Except a man be born again, he cannot see the kingdom of God." I was then asked, How is a man born again? I then read 1 Peter i. 29 and James i. 18, the conversation lasted a long time, and many questions were asked, to all which I endeavoured to give scriptural answers, which I trust were profitable.

In a cabin in Rathinclave, some were present who were in the habit of breaking the sabbath, and while I pointed out the evil of this practice, one of them said all men are sinners, and quoted the words of the psalmist: "In thy sight shall no man living be justified." I was greatly pleased with his quotation, and asked him, "What must we do to be saved?" He told me that when we commit sin we ought to be very sorry for it, and then quoted from John vi., "Whoso eateth my flesh and drinketh my blood, hath eternal life," &c.; telling me that when the priest blesses the bread, he has power to change it into the flesh and blood, soul and divinity, of the saviour, &c. I endeavoured to show, from various parts of scripture, the absurdity of such an opinion—that the saviour said, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," &c.—that he is food for the soul, not for the body—that "Whosoever believeth on him hath everlasting life." I gave him a tract, which he received thankfully.

20th. In Ballinacarrow, read for a roman catholic. On advising him to go to hear the gospel preached, he replied, I read the scriptures, and believe that to be sufficient; I now carry in my pocket the book which contains the word of God, and how can any man pretend to make it better? I told him

that the same book tells us that it pleased God, by the foolishness of preaching, to save them that believe; and that with the book we need the teaching of the Holy Spirit, that we may understand it aright, for that the natural man receiveth not the things of the Spirit of God, &c. He admitted what I said to be right, and said he was glad to have a conversation on the subject.

From PAT. BRENNAN, an inspector and daily-reader, to MR. BATES.

Boyle, July 14, 1836.

Rev. Sir,

I have visited the schools, and found them very well attended. I was well pleased with the scriptural answers of the children. The Lord is carrying on his own work, blessed be his holy name. Many of the roman catholic teachers that have been employed by our society, have, I trust, received that great gift which the world could not give. Last Lord's-day week, a man of the name of Gaulrick, employed by the society about seven years, came to my house and told me that both himself and his wife had left the church of Rome. He began in the most fervent manner praying to the Lord to bless the society which had put the word of God into his hands. A man present asked him what society? Oh, it was the Baptist Irish society; and, said he, they have done more good in Ireland than they are aware of, for many of the children that were at school with me, have never kneeled to a priest, nor ever will. He stayed with me two days, and I was well pleased with the knowledge he had of the scriptures. Another of our former teachers, James Curren, has left the church of Rome since he quitted teaching for our society.

From the same.

Boyle, Aug. 13, 1836.

Rev. Sir,

During the twenty years that I have been employed by the Baptist Irish society, I have not spent a happier time than last week among my old neighbours in the parish of Kilmactigue; they were all glad to see me. I visited about fifty roman catholic families, and many of them that often lifted their hands to bless themselves when they saw me, had the same hands lifted up thanking God while I was reading and telling them of the way of salvation through the Lord Jesus Christ; and many of them prayed that the Lord would forgive the opposition they made to me after I left the

church of Rome. I was very thankful to the Lord when I saw them so attentive. I promised that I would go to visit them again if the Lord would spare me in winter. They all requested of me to do so, as the nights would be long at that time to sit with me. I found that many of them still have the testaments I gave them about fifteen years ago, and read them regularly; so that I trust the priests will not be able to keep many of them from reading and hearing the word of life.

DENIS MULHERN, *a sabbath reader, to*

MR. BATES.

Coolavin, July 22, 1836.

Rev. Sir,

I have been favoured with many opportunities for the last three months, of reading and explaining the word of eternal truth for my benighted neighbours, the great majority of whom are roman catholics. I find many anxiously inquiring about the salvation of the soul, who would willingly, if permitted by their priest, obey the heavenly injunction, "Search the scriptures." To illustrate this, I shall give you one or two instances. A few weeks ago, I entered a cabin, and found an aged man, (J. Tolan) alone, and reading a little book, which I soon discovered to be written with an intention to set forth the virgin Mary as a mediatrix, and to exhort sinners to look to her as such. After some observations with this old man, on the nature of the doctrine inculcated by this book, I introduced the testament, and asked if he ever had read this book. He said that as the Lord had for the last few years deprived him of the use of his limbs (I then perceived that he used crutches), which rendered him unable to work as he formerly did, he had given much of his time to reading and hearing of the bible. After he became anxious to read it, and having received one as a present from a protestant lady in the neighbourhood, he gave all his time to the reading of it for three or four weeks, when the priest came to his house to hear his confession; and as some of his neighbours were beginning to say that he was acting wrong to read the protestant scriptures, his daughter thought that she should inform of him. Accordingly, she told the priest, who immediately inquired if such was the case. The poor man told him that he was favoured with a bible. And that he found much pleasure in perusing it. The priest got into a rage, and exclaimed, "A heretic

bible! burn it, burn it!" The poor man begged that it might be spared, but the priest insisted; the conclusion was, that the priest promised to get him a Douay bible, on his returning the other to the person from whom he got it. The priest, as if to redeem his promise nominally, sent him a bible, but left it only a few days; and since that period the poor man has been denied the privilege of reading that word "which is able to make him wise unto eternal life." I endeavoured to show this man that no man, or body of men, had a right to act as his priest had done; that the scriptures were intended by God, their author, for the perusal and benefit of every son and daughter of Adam, as far as opportunity would permit. I then went on to show that the scriptures nowhere warranted the sinner to look to the virgin Mary as a mediatrix, but on the contrary expressly informs us that there is "ONE mediator between God and men, the man Christ Jesus." I referred to John ii. 4, and showed that the saviour here plainly declares that in the administration of the power intrusted to him as a mediator, he would permit no interference; that the person who was honoured to be the mother of his human nature, must never expect, at her request, to affect a change in his purpose. I also read Matt. xii. 46—50; showed that we had in the new testament twenty-one epistles written by the apostles to various churches and individuals, to instruct them in matters of religion, yet, that in all these the virgin Mary was neither mentioned nor referred to. On my parting with him, he expressed much thankfulness for my visit, and requested that I would get him a testament or bible, assuring me that he would keep it and read it, whatever the priest or any other man might say to him.

A few weeks ago I met a roman catholic man, named M., for whom I read several passages of scripture, and was truly gratified at the marked attention which he manifested, while I contrasted the doctrines of the church of Rome with the full, free, and everlasting salvation set forth in the scriptures through the blood and righteousness of the Lord Jesus. He told me that he had some time ago borrowed a testament, and was reading it occasionally, until the priest came to hear of it; who, having in vain commanded and exhorted him to burn it, succeeded in making him promise not to keep it longer in his house. He then concealed it in a little out-house, and

went frequently to read it there. This man has since brought the testament into his own dwelling-house once more, and says that he will keep it in, if it should keep the priest out.

A roman catholic man, named C—e, in this neighbourhood, sent his children to the General free school; the priest soon coming to hear of it, exposed him the next sabbath in the chapel. I went

to the man's house the following Tuesday, and after much conversation with him, he told me that he would not withdraw the children. The priest, after coming to his house in vain to threaten him, had recourse to another stratagem. He wrote to priest C—e, and sent him with the double influence of priest and friend, and in this way he succeeded for the present.

CONTRIBUTIONS.

From September 20 to October 19.

Collected at Norwich and the vicinity, by the Secretary, exclusive of £50 19s., annual subscriptions:—

St. Mary's Meeting after sermon	9	10	0
St. Clement's, ditto	5	0	0
Orford-hill, after address..	5	13	6
Brooke, after sermon	2	2	1
	22	5	7

Donations:—

Mr. J. H. Allen	5	0	0
T. Bignold, Esq.....	10	0	0
Mr. Brooke	0	10	0
Mr. Butcher	0	10	0
Mr. Jer. Colman	5	0	0
Mrs. John Cozens	1	0	0
Miss Davey	5	0	0
A Friend	0	5	0
T. Hawkins, Esq.	1	0	0
Mr. Newbegin	0	10	0
Mr. J. O. Taylor	1	1	0
Treborname-lock	0	5	0
Mr. Youngman	0	5	0
	30	6	0

East Dereham:—

By Rev. John Williams...	5	0	0
Edmund Cooper, Esq., by Secretary.....	1	0	0
	6	0	0

Foulsham:—

By the Secretary, after address.....	2	10	0
Mr. C. Burrell.....	0	10	0
Rev. D. Thompson	5	0	0
	8	0	0

Fakenham:—

By the Secretary, after sermon	1	0	4
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Mr. Fidgett	0	5	0
Mr. Foster.....	1	0	0
Mr. W. Green	0	5	0
Mr. Lynn.....	0	5	0
	2	15	4

Aylsham, Friends by Rev. J. Bane.....	1	0	0
Earith, Hunts., Mr. C. Billups, by Secretary.....	1	0	0
Beccles, Mr. Delf, by Rev. W. Brock ..	2	0	0

Peckham:—

A Friend, by Miss Vines..	0	10	0
Collection at Rye-lane Chapel, by Rev. S. Davis	4	5	10
	4	15	10

Little Wild Street, Rev. C. Woollacott's, Part of collection	3	10	0
Birmingham, Bond Street Auxiliary, by Mr. W. Lowe, Treasurer	7	9	6
H. C., by Rev. John Dyer	30	0	0

Collections by Rev. Stephen Davis:—

Maidstone.....	8	11	6
Ashford	1	0	0
Canterbury.....	50	2	10
Margate.....	2	11	0
Ramsgate	3	15	0
Dover	6	0	6
Folkestone	3	13	6
Woolwich.....	5	1	0
Chatham	10	0	0
Dunstable, donation, X. Y.....	10	0	0
Market Harbro'	10	3	0
Clipstone	6	8	0
Leicester	11	14	6
	99	2	10

K., a friend, by the Secretary	1	0	0
A Friend, by Dr. Cox.....	2	10	0
Bluntisham, after Sermon, by the Secretary	2	7	0

NOTE.—The above contributions, compared with the Michaelmas payments made or due from the society, leave the treasurer somewhat more than £200 in advance. We are increasing the number of readers, so that it is to be hoped our friends will favour us with early and liberal remittances.

The Secretary has received and forwarded to Ireland, an annual present of clothing from Mrs. Burls, for the poor children in our schools, by Mr. Pritchard. And a box of linen and fancy articles, prepared by the ladies and female sunday scholars of the baptist chapel, King street, Canterbury.

ERRATUM.—In last Chronicle, for "Mrs. Rose, per Rev. G. Pritchard," read, Mrs. Lose, per Rev. G. Pritchard.

MISSIONARY HERALD.

CCXV.

NOVEMBER, 1836.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

JAMAICA.

(Continued from our last.)

Mr. Taylor has been under the necessity of adding galleries to his chapel at Old Harbour, in order to receive his increasing congregation. In the month of May, one hundred and forty-eight persons were baptized, and added to this church; and shortly before, an equal number were received into communion at his other church in Clarendon.

The following extract from a letter of Mr. Clarke's, dated Jericho, April 27, supplies an additional proof of the care with which Christian discipline is maintained in these infant churches, and the salutary effects resulting from it:

Last sabbath I had, for the first time in St John's, the painful duty to perform of separating three persons from the church. The excluding of these persons caused a great excitement in the congregation, and very many wept abundantly; but the whole church thought with me, that, for the welfare of the church, for an example to the world, and for the good of the offenders themselves, nothing short of expulsion was proper for either of them. It is one consoling reflection to me that very few of those we separate go entirely away from us; nor do they often show, at the time, a spirit of bitterness, or vindictiveness afterwards. The difficulty at the time frequently is to see clearly, authority to separate; so great, generally, is the penitence shown that I have often, when the crime is improper words or actions from heat of temper, or anything short of deliberate and continued sin, to rebuke publicly before all, and forgive the offender on his private and public profession of sorrow and repentance. I have ever kept up a very strict discipline in the churches

over which I have been placed; have always found the churches ready to co-operate with me in purging out "the old leaven;" and every minister who metes out to all the same measure of affectionate justice, without favouring one more than another, will always find here that those separated will, in most cases, love him the more for his faithfulness; and a large majority in the church will act according to the instructions of the Saviour, and assist the minister in watching over the best interests of the church with which they are connected.

In a subsequent letter, dated June 22, Mr. Clarke writes:

I recently paid a visit to a sick person on the top of one of the highest mountains in my district. I found the house clean, and neatly furnished; but the family labouring under considerable bodily affliction. Two appeared to me to have what is here called coco bay (king's evil), an incurable disease, which causes the body to putrefy, as it were, upon earth, for many years before it drops into the grave. The fingers, toes, and nose usually come off first; and the miserable sufferer lingers on until some vital part is affected, and then dies. A third had fever; but alas! among all these sufferers, and three who were well, there seemed no fear of God, no wish to serve him, but in the one who had been longest sick, and was the greatest object of pitiful commiseration, I had heard of this poor woman—had sent her a Bible and tracts—and some of my people had conversed with her respecting her soul. She had expressed great desires to see the Missionary, and had sent me two letters, to request, with the greatest earnestness, that I would pay her one visit. I found that she had been reading the word of God, and some religious books that had been sent her—was deeply convinced of her sins, and of the goodness of God in sending such a dreadful affliction to call her to reflection. When she requested her mother and her two sisters, who were well, to come in to

hear the word of God read, and they scarcely regarded her, she remarked, that but for her affliction she might still have been as thoughtless as any of them. The two sick brothers appeared as careless as the rest, though one of them was formerly clerk of the Episcopal Church in Louidas' Vale, yet, when I knelt down to prayer, they kept their seats in the same hall, one of them with a book open before him; and the sufferer in *mind* as well as body, alone knelt at the throne of grace, to offer up supplications in the name of Jesus. I remained about four hours inquiring into the state of this poor woman's mind—gave her the best instruction I could impart—read and expounded three chapters of the word of God—spoke particularly to all, and loud enough for those who would not remain in the hall, to hear me in the adjoining room. I left with her Fuller's "Gospel worthy of all Acceptation," and took my departure, hoping that God had indeed manifested himself to this poor afflicted one, and humbled at the effects of sin, as seen in the bodies and also on the minds of those I had just visited. It was one hour ere I could reach the plain below—the hill so steep that I was obliged to dismount, and walk in a heat almost insupportable, caused by the sun beating on the mountain side from between watery clouds above. Crossing the valley, I got wetted with a shower, but was dry again long ere I got to the end of my journey. I reached Retirement before night, almost exhausted with fatigue, having been about eight hours on horseback, and without food, except a bun I carried in my pocket, from early in the morning when I left my own residence.

I was thankful to God, however, that I had visited Blue Mountain, and believe he will carry on what he has begun; and perhaps a word in season may touch the hearts of those who are now so cold and careless. After a little refreshment, I lay down to rest; but soon my people assembled, and we had our usual prayer-meeting; after which I went to bed, had a most refreshing sleep, and was able, as ever I had felt myself at any other time, for the services of the following sabbath.

We regret to add that Mr. Clarke has felt himself under the painful necessity of describing various cases of oppression and cruelty which have occurred in his neighbourhood, and for which he exerted himself in vain to procure redress upon the spot. The following remarks, with which he closes his statement, will, we

doubt not, find an echo in the hearts of many of our readers, and convince them that the friends of humanity and justice must by no means relax their vigilance on behalf of the long-oppressed negro.

It is no doubt a part of our holy religion to show mercy; and for my own part, I should have believed that I had a part of the guilt of the perpetrators of these cruelties on my head, if I had not done everything in my power to force on the investigation. True, I may be hated by those whose conduct is exposed, and indeed I have received information that an enemy has sworn to waylay me, and do me some bodily harm; yet I have the answer of a good conscience, that I have only done my duty. Seeing what I see in this land, and hearing what I hear, will account for the cool resolution to which I have come, to be willing to suffer, if God so appoint it, with the utmost readiness; if this suffering be permitted to come upon me, while I am walking in the sometimes thorny path of duty. The sufferers happened not to have any connexion with our churches; but our people are as liable to illegal punishment as others are. On Monday, the 20th inst., fourteen of my people came to ask my advice as to what they were to do. They were all belonging to the weak gang, and either old or sickly, or lame with sores; they complained that they could not perform the work allotted to them, as to quantity; that lately ten Saturdays were taken from them, and they feared the like would soon be repeated. I could only advise them to do as much as they could, and submit patiently to the endurance, for a time, of what they might deem injustice. In England you will ask, Why not apply to the special justice? Here it is found, by sad experience, to be of no use. The overseer will get one or two of his companions to swear with him that the task is not too much, or that too little work is done; and this is more than is required by many of the special justices. Then, again, the very attending upon the justice is a sort of punishment, for his court is regularly held upon the Saturday, so that the apprentice's day is taken from him, whether found guilty or not. And the novel plan of our justices is certainly also deserving of notice. The simplicity of the negro is taken advantage of, and the work of examination always is made to terminate, if possible, by making the accused criminate himself."

From Port Maria, Mr. Baylis writes

as follows, under date of the 20th of February.

The good work is going on pretty well at each of my three stations; and more stations might be opened, and much more might be done if we had more labourers. I now visit several Sugar Estates to teach the people and the children; and I am very much pleased with the progress that some of the children are making in learning to read, and also in learning hymns and catechism: much good might be done in this way, if it could be more fully attended to. I do as much as I can, but the whole of my time is only sufficient to attend to a small part of so extensive and populous a district. Besides attending to my three stations, and visiting the estates, I take my turn with Mr. Simpson, the Scottish missionary, in holding service at the House of Correction, and on board the ships in the harbour. Mr. S. and I divide these duties between us so as to have service both at the House of Correction and on board ship, nearly every Sunday; by which means we carry the gospel to those who would never otherwise hear it; for the sailors will not attend places of worship on shore, and the inmates of the House of Correction have no opportunity of doing so. They pay very serious attention to what is said to them, and we have reason to hope that our visiting them will not be in vain.

Mr. Simpson, myself, and the Wesleyan missionary have recently commenced holding united monthly missionary prayer-meetings, upon the same plan as in England. These meetings excite much interest, and are very well attended.

A later communication announces that he had entered upon his newly-erected chapel at Oracabessa.

It was opened on Saturday, the 16th of last month, when I was kindly favoured with the company and assistance of brethren Coultart, Tinson, Knibb, and Whitehorne. Mr. Simpson, Scottish missionary, and Mr. Succombe, Wesleyan, were also there, and took part in the interesting service. Brother Tinson preached an excellent and appropriate sermon from Neh. x. 39, "We will not forsake the house of our God." On Sunday morning we held a public prayer-meeting, which was well attended; and a devotional feeling seemed to prevail. At half-past 10 o'clock brother Coultart preached a very impressive and suitable sermon to an immense congregation; and at the same time brother Tinson preached in the adjoining shed to several hundreds, who could not get into the chapel.

It was very pleasing to witness two such large congregations, and two ministers proclaiming at the same time the glad tidings of the gospel of peace. The afternoon service was conducted by brother Knibb, who preached a truly eloquent and excellent sermon, which was listened to with profound attention by a very crowded congregation: and thus ended the delightful services in connexion with the opening of the chapel at Oracabessa—services which I feel assured, will be long remembered, and the good effects of which, I trust, will yet appear. The collections amounted to £50 currency. The chapel, when complete, will have cost about £1500. It afforded me great satisfaction to find that all my brethren who were here, approved of my plans. The chapel is 60 feet by 46; it is made of the best materials, and is very well put together. May the great Head of the Church make it the birth-place of many souls!

On Monday evening we held a missionary meeting at Port Maria, the first that has ever been held in this place. Brother Coultart took the chair. We were favoured with the company and aid of Messrs. Cowan and Simpson, Scottish missionaries, and Mr. Succombe, Wesleyan. The attendance was large, and much interest was excited. On the following day I accompanied my brethren to Ocho Rios, where we held a missionary meeting, which was very well attended. Brother Tinson occupied the chair on that occasion. Messrs. Whitehorne and Williams, Wesleyans, were present, and addressed the meeting: a good feeling prevailed, and I hope, good was done. The next day we proceeded to St. Ann's Bay, and held another missionary meeting there, under the tent belonging to the Wesleyan Society, which was kindly lent for that purpose. Great numbers attended, and the meeting was altogether a very pleasing one. There was something peculiarly interesting in attending such a meeting at St. Ann's Bay, the very place where the Colonial Union was brought forth, and where almost everything that is bad has been fostered.

Another of the new chapels has been completed at Brown's Town, one of the stations under the joint care of our late brother Coultart and Mr. Clark. Mrs. Coultart states, in a letter, dated July 5, that it was calculated 4,000 persons were present at the opening; and the sum of 230*l.* currency was contributed on the occasion. "But," she continues, "I hope there are better proofs than

these of a good work going on at each of the stations. The manifest improvement in piety and knowledge of those who have had personal instruction from the ministers, particularly those who have come hither of a Friday, from the Pedrees is encouraging. They seem to know themselves so much better, and instead of pressing into the church with ignorant boldness, have expressed a fear when the minister himself hinted at it, lest they should not yet have experienced that change of heart which is pre-requisite to an open profession."

With reference to the same important subject, Mr. Clark, writing from St. Ann's, April 4, expresses himself thus :

It is with pain I have heard that reports have been circulated in England, calculated to lower the public opinion as to the care which your missionaries take in admitting members. My experience certainly is not extensive ; but where it does extend, I can say, that they take every means to ascertain the character of the individuals they admit to church membership, which, perhaps, is possible. Where great numbers are admitted, it may be expected that some should be received, who are yet in sin,—particularly when it is considered that the opportunities we have of becoming personally acquainted with the general conduct of the candidates for baptism, are very limited. I have inquired of almost every one I have met, religious and irreligious, whether there is any great improvement in the conduct and character of the negroes ; —the universal testimony is, that the change is wonderful. Now, to what is this wonderful improvement to be attributed, but the gospel—acting directly or indirectly ? It is certain that the negroes, except in very few instances, have had no instruction except from Christian missionaries ; and I really do not think that the state of piety is lower in the majority of the members of the churches here than at home. That there should be cases of backsliding is no more than takes place in England—that in many there should be evils over which we have to deplore, is what exists even amongst the more intelligent Christians in other places—only, the manner in which the remaining depravity of the heart develops itself is different. We look forward anxiously to the time when we shall be able to know them better, and

have opportunities of noticing their daily deportment.

At Falmouth, neither the pastoral duties owing to his numerous people, nor the anxious occupations connected with the building of his new chapels, have prevented Mr. Knibb from exerting himself in other ways to promote the great cause in which he is engaged. Under date of May 9, he states :

It is with gratitude to my ever blessed Father that I inform you that Suffield School, in this town, is opened under the management of Mr. Ward. This to me interesting event took place on the 2nd of May, and we have now 100 scholars in it, with every prospect that it will soon be quite filled. May the blessing of God rest upon it ! Wilberforce School, under the care of Mr. M'Lacklan has 70 scholars in it ; and the other day-school, under the care of Mr. Lovemore, though smaller, is yet efficient. At each of these places there are flourishing Sabbath Schools, and service is conducted on the Lord's-day, in the absence of myself or Mr. Ward, at the two country stations.

Last week, on Saturday, I purchased a few acres of land in the Valley of Piedmont, 10 miles from Falmouth, 8 from Wilberforce, and 10 from the other station. It is a very populous and destitute neighbourhood. The people to the number of 70 volunteered their services to clear the land, and erect a shed. This was done on Saturday, and by the evening a shed capable of holding 400 persons was covered in. They did work cheerfully, and the land, at least, more than two acres of it, was cleared the same day ; and the site of the new chapel was fixed upon. My intention is to build 56 feet by 38, and I have purchased hard-wood roofs, and timbers ready framed for that size, and shall commence without delay. Yesterday, I preached under the shed that had been erected the day previous ; though it was rather an unfavourable day, I had about 800 present, many of whom had never before heard the gospel. My subject was, "Oh taste and see that the Lord is good." May the Holy Spirit bless the word spoken !

In a subsequent letter June 28, he adds :

There is a delightful opening for a school at Piedmont ; and I am now arranging to obtain a young black man, a decided christian, of good abilities, to be the master. I hope I shall succeed ; if I do, my heart will rejoice. When I see a

black Christian conducting a school of children, one of my highest desires will have been gratified.

Of the completion of two new chapels by Mr. Dexter at his stations of Rio Bueno and Stewart Town, an account has already been given in our number for May. The attention of Mr. D. as well as that of his neighbouring brethren, is now anxiously directed towards the establishment of schools, without which, there appears but little hope of securing for the negro population the freedom purchased for them by the generous bounty of the British Nation. On this vital subject, Mr D. remarks :

The necessity for such institutions becomes every day more apparent. For want of them the parents are compelled to leave their children at home in a state of ignorance, idleness, and, in some cases, of destitution. There are those who will try to take advantage of this circumstance. If the reports of debates in the Assembly may be credited, some members appear very anxious to introduce a bill, by which parents shall be compelled to bind their children apprentice to persons who will engage to teach them to read and to labour. What is meant by instruction and apprenticeship on a Jamaica estate is too well known here, to require any explanation; and unless some strong measures be immediately adopted, the whole of those who have been raised into a state of freedom will be dashed from the eminence on which they stand, into those depths of bondage and misery from which the Christians of Britain had rescued them.

Mr. Burchell has been cheered, amidst his multiplied cares and labours, by the arrival of Mr. Oughton, who, with his family and companions, landed at Falmouth, on Tuesday, the 5th of July.

The following account is given by Mr. Dendy of the opening of the new Chapel at Salter's Hill, where it may be remembered that, in 1832, the work of demolition commenced :

At an early part of the day, commonly called Good Friday, April 1, many persons were seen winding their way in every direction, on the roads and over the different mountain passes, as well as through the cane-fields, towards the romantic spot of ground on which the chapel is built. At 7 o'clock, A. M., a prayer-

meeting was held, especially to implore the divine presence and blessing on the proceedings of the day. The people continued to congregate together until after 10 o'clock, when it was computed that 5,000 persons were present. Not a third of this number could possibly crowd within the walls of the building; for although it measures 80 feet by 50, we very much need galleries, but our means will not allow us to erect them.

Brother Burchell had engaged to preach, and brethren Knibb and Dexter to take other parts of the services; but it would have been impossible for all the people to have joined in the services of one congregation. Under these circumstances, brother Knibb consented to preach at a short distance from the chapel, in the open air, under the shade of some pimento and other trees. Brother Knibb preached from Matt. xxviii. 19, 20: "*Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*"

Brother Dexter assisted in the other parts of the service, while I remained in the chapel, assisting, in parts of the services, brother Burchell, who preached from Isai. xxvii. 13: "*And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.*"

It had been previously arranged that the same hymns and tunes should be sung, and the same portion of Scripture read (1 Kings viii.) in both congregations; and the effect was most imposing, when the soft melodious response to our singing within, from the congregation without, was heard to the words,

"We'll crowd thy gates with thankful songs,

High as the heavens our voices raise,
And earth with her ten thousand tongues,
Shall fill thy courts with sounding praise."

And again, when in another of our songs of praise we sang,—

"May all the nations throng,
To worship in thy house,
And thou attend the song,
And smile upon thy vows.
Indulgent still, till earth conspire,
To join the quire, on Zion's hill.

After the close of the morning services,

a short time was allowed for partaking necessary refreshment, and then we had a delightful communion of churches in the commemoration of the death of our common Saviour. Members of churches were present, and sat down with us, from Montego Bay, Falmouth, and Beththephil, while the four ministers present took different parts of the service, and the deacons from the different churches distributed the symbols of the broken body, and poured out blood of our Lord to the communicants. It was an affecting time, and an association of ideas could not fail to render it peculiarly so to me. Four years ago, although I had been in the island for some time, I had no opportunity of going into a place of worship, or of attending to the ordinance of the Lord's Supper, until the 1st day of April, when I was favoured at Port Royal with the pleasure of meeting for public worship, and with the friends of the Redeemer sitting around the table of the Lord.

It was only three years ago, when, on the 1st day of April, I had to appear at the assizes, to answer to a charge preferred against me, of preaching without a license, in an unlicensed house. How differently was I circumstanced now, engaging with my brethren in the various interesting services of the day, without hinderance or molestation!

Two years ago, when only two of us, Baptist Missionaries, were labouring in the county of Cornwall, pressed down with the cares of many churches, it was on the 1st day of April that two brethren landed on our shores, and gave us joy as well as assistance. How different our case now! Instead of two labourers in this part of the field, we have six, and are expecting daily the seventh; and if our pleadings would prevail with you, we would entreat you to send the eighth, and then the ninth, for as yet the harvest is great, the labourers are few.

In addition to the above, I remembered that it was on the day called *Good Friday* that British Christians met together, to implore special means for the Jamaica Mission. Was there not in these our engagements an answer to prayer?

On Sabbath-day, the 17th of April, fifty-four persons were baptized upon their profession of faith in Christ, and added to the church at Salter's Hill. These came from nineteen different properties, whose population amounts to about four thousand. Of the number baptized twenty-five were men, and twenty-nine women.

I cannot but feel highly gratified that we have recently had many young persons placing themselves under our instruction,

as desirous of being taught those things which pertain to the kingdom of God.

We close this article with a brief review of his stations, furnished by Mr. Hutchins, of Savanna-la-Mar, in the month of February last, but which we have been unable to insert till now.

This station (Savanna-la-Mar) wears a delightfully pleasing aspect; a close examination of every member was entered into, when there was found much to cheer us, from the noble stand that had been made by them in a time of fiery persecution. Though they had long been deprived of the public means of grace, they had not forsaken the assembling themselves together for the exercise of prayer. On the other hand, we found that some had fallen into the accursed sin of fornication, which caused us much sorrow of heart; and it became our painful duty to exclude them from the church. Yet at the time there were many things to alleviate this sorrow, and now the most of them have been married to the same persons with whom they sinned.

We have had three baptizings during the year. On the 5th of July eleven were baptized; 2nd of August, twenty-two; and 25th of December, twenty-two. The Christmas holidays were delightful. On Christmas eve we had a prayer-meeting. The next morning, at break of day, we proceeded to the water; returned to a prayer-meeting at eleven o'clock; had preaching, and again on Saturday. On Sabbath-day, services as usual, together with the admission of the new members into the church, and administering the ordinance of the Lord's Supper. Thus I spent the first Christmas with my dear people, and it was truly a happy season.

Our numbers now are 191 members, 474 inquirers. The congregation averages about 900, and we sometimes have from 10 to 1100; so that there must be an attendance of about 300, whose names are not in my books.

Fuller's Field is not so bright in its appearance as I could wish. The number of members is 19, who commune with us at the Bay; inquirers, 129; average congregation, about 220. The receipts have not so much as paid for their benches.

Negril is so far distant, that I cannot pay that attention to it that is desirable. During my illness, the doctor advised me to give it up; but it is a dark place, and I am not willing, especially as I have every reason to hope that my labours have not been in vain. I therefore visit it once a month, and the congregation con-

sists of about 120 brown people, who are deplorably ignorant.

I have taken a station in the mountains on the Black River Road, ten miles from the Bay. I have been trying to get a house on this side ever since I came down, having many people in this district already, but could not succeed under a rent of £100 per annum. This is now rented at £50 per annum, and I opened

it in January under very flattering prospects: about 300 mountaineers were present, and great attention was paid. Since that I have spent every Thursday and Friday here, instructing them to read, hold a prayer-meeting Thursday, and preach on the Friday evening. It appears likely to become a station of great importance.

Contributions received on account of the Baptist Missionary Society, from September 20, to October 20, 1836, not including individual subscriptions.

Liverpool Auxiliary, on account, by W. Rushton, Esq.	300	0	0
Including Donations at the Annual Meeting from			
John Cropper, Esq.	50	0	0
John Jones, Esq.	25	0	0
John Coward, Esq.	25	0	0
Josiah Jones, Esq.	10	0	0
William Rushton, Esq.	10	0	0
William Rushton, jun., Esq.	20	0	0
Mr. W. Medley	10	0	0
Mr. James Lister, jun.	10	0	0
Mr. Richard Roberts.	5	0	0
Lancashire and Yorkshire, by Rev. D. Griffiths:—			
Inskip	5	10	0
Accrington	19	10	6
Haslingden	10	0	0
Burnley	16	7	9
Sabden	17	17	6
Colne	16	15	9
Sutton	8	11	8
Cowling Hill	2	0	0
Earby	1	8	0
Barnoldswick	3	1	0
	101	2	2
Haworth, by Rev. C. Stovel:—			
1st. Church	11	6	0
2nd. Church	17	17	8
Slack Lane	2	11	0
	31	11	8
Blandford Street, collected by Mr. Creswick	1	5	0
Scarborough and Hunmanby, by Rev. B. Evans	64	11	2
Halifax, Subscriptions, by Rev. S. Whitewood	10	0	0
Melbourn, Collection, by Rev. J. Flood.	6	13	0
Nottinghamshire and Derbyshire, by Mr. Lomax, &c.:—			
Nottingham	137	18	9
Collingham	18	0	0
Carlton-le-Moorland	1	0	0
Newark	14	0	0
Derby	42	0	0
Burton-on-Trent	13	13	1
Loscoe	1	10	0
	228	2	7
Hull and East Riding Auxiliary, on account by J. Thornton, Esq.	120	0	0
Manchester, addition to George Street Collection, by Mr. White	4	0	0
Sible Hedingham, Missionary Prayer Meeting, by Rev. R. Langford	1	10	0
Shrewsbury, by Rev. M. Kent	9	7	9
Burnham, Collection, by Rev. John Garrington	1	8	3
Devonshire Square, on account of Auxiliary, by Mr. Smith	8	8	6
Farringdon Street Sunday School, by Mr. Hayden	1	0	0
Stepney, Collected by Miss Davis	1	0	0

Oxford, Subscriptions, &c., by Mrs. Copley	10	2	6
Amersham, Collections, &c., by Rev. J. Statham	26	18	6
Stonehouse, Ditto, by Rev. S. Webb	12	7	3
Bovey Tracey, by Rev. J. L. Sprague	1	0	0
Leicestershire Auxiliary, by Mr. Collier:			
Leicester	51	16	8
Oadby	13	0	0
Blaby	2	9	7
Sutton-in-Elms	6	0	0
Foxton	3	5	6
Sheepshead	8	12	0
Arnsby	20	0	0
Loughborough	20	14	7
Husband's Bosworth	5	0	10
	130	19	2

Birmingham Auxiliary Society, by Messrs.

B. Lepard and J. W. Showell:—

Birmingham, Subscriptions and Collections	76	14	4
Cannon Street	150	6	3
Bond Street	110	10	0
Mount Zion	17	6	3
Brettell Lane	1	14	0
Bridgenorth	22	9	3
Coventry	72	1	0
Cradley	5	2	1
Darkhouse	3	10	0
Dudley	31	7	
Kidderminster	2	5	8
Netherton	2	12	1
Providence Chapel	2	18	0
Stourbridge	10	0	0
Walsall	6	10	0
Summer-hill Chapel	1	0	4
West Bromwich	1	3	0
Willenhall	3	6	0
Wolverhampton	1	0	0

521 15 3

Previously acknowledged 396 12 3

125 3 0

N.B. The Extra Subscriptions, £203 7s. have been published in the separate list.

SOUTH WALES, Collected by Rev. J.

H. Hinton and Rev. D. Rees:

Caermarthenshire:—

Bethel and Salem	0	0	0
Bwlchgwynnt and Bwlchnewydd	1	7	6
Caermarthen	26	14	3½
Cwmyfelin	3	5	0
Ebenezer Llanguygog	2	9	0
Felinfoel	1	5	0
Ffynnonhenry	5	8	0
Kidwely	0	8	3
Llandyssil Penybont	1	0	0

Llanelly	11	6	10
Llangandaim	1	13	0
Rhydwylm	10	12	6
Newcastle Emlyn	6	8	0 ¹ / ₂
Ebenezer, Llandysil	0	15	0
Hebron	0	7	6
Aberduar	4	18	9
		77	18 7 ¹ / ₂

Cardiganshire :—

Cardigan	50	15	0
Penyparc	2	0	0
Verwig	1	13	0
Llanrhystyd	4	9	9
Penrhyncoch and Talybont	1	9	4
Moria	0	10	6
Aberystwyth	13	11	3
Swydd y ffynon	1	8	2
		75	17 0

Glamorganshire :—

Aberavon.....	1	17	10
Aberdare.....	0	10	0
Bridgend.....	3	10	10 $\frac{1}{2}$
Caerphilly.....	5	8	0
Cardiff.....	28	19	5 $\frac{1}{2}$
Cowbridge.....	3	3	1 $\frac{1}{2}$
Croesyparc.....	1	0	0
Cwmymelin.....	0	5	6
Dinas.....	2	15	0
Hengoed.....	2	16	4
Kirwaen.....	0	12	10 $\frac{1}{2}$
Llwyn-hen-dy.....	0	10	0
Lancarvan.....	0	10	0
Lantwit Major.....	0	9	0
Lisvane.....	0	10	0
Llwyni.....	0	5	8
Maesteg.....	2	15	2

Merthyr.....	23	12	0
Neath.....	5	12	4½
Newbridge.....	3	0	3
Paran & Bettws.....	0	8	3½
Penyfai.....	0	7	6
Siloam.....	0	10	0½
Swansea.....	39	18	1½
Twynrobyn.....	0	10	0
Waintroda.....	2	0	0
		131	17 4½

Pembrokeshire :—

Bethabara	5	10	0
Bethel, 1835	1	15	6
Bethlehem & Salem	1	10	8
Beulah & Smyrna	1	0	0
Blaenyffos	5	13	8½
Blaenywaun	16	2	0
Cilfawyr	4	9	3
Ebenezer	3	0	0
Ffynnon	7	16	2½
Fishguard	14	4	0
Galilee	0	5	0
Haverfordwest	90	0	0
Jabez	1	17	8½
Llangloffan	25	8	0
Middlemill	6	12	7½
Milford	9	0	0
Narberth	21	15	0
Newport	4	14	7½
Pembroke-dock	9	5	1
Penybryn	1	1	6
Sardis & Popehill	0	17	0
Tabor	14	11	6

246 0 4

Total	532	2	41
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The Committee return their hearty thanks to their Ministering Brethren and other friends in the Principality, for the kindness shown to their Deputation, and for the liberal contributions forwarded by their hands for the Mission.

EXTRA SUBSCRIPTIONS.

Scarborough, Collected by Mrs. Evans	12	4	6
Maidstone, by Rev. W. Groser	8	12	6
Devonshire Square, by Mr. Smith	50	10	7
Robert Tosswill, Esq., (3rd. don.) by Rev. S. Hatch	1	0	0
Miss E. E. Davis Tosswill, by ditto	0	5	0
Walworth, additional, by Rev. S. Green.....	2	10	0

DONATIONS.

H. C.	50	0	0
H. C., for <i>Piedmont Chapel</i>	20	0	0
Friend, by Mr. Penny	10	0	0
Mr. D. Murray, <i>Lapford, for Jamaica Schools</i>	10	0	0
Rev. Eustace Carey	10	0	0
James Batten, Esq. and family, <i>Plymouth</i>	10	0	0

LEGACIES.

Miss Mary Coleman, late of Dublin.....	500	0	0
Mrs. Ann Carroll, late of London.....	19	19	0

WIDOW AND ORPHAN'S FUND.

Trustees' New Selection Hymn Book, by Mr. Saunders 20 0 0

TO CORRESPONDENTS.

The Committee return their thanks to Rev. James Puntis, Norwich, for several volumes of periodical accounts; to a Friend, by Rev. John Garrington; to Mrs. Potter, Brixton Hill; and to Mrs. Lamb, of Bolton, for Magazines and other books; as also to Mr. Hawkins, for a Copying Machine, and its appendages.

Two boxes have also been received from friends at Watford, by Mrs. Hull, containing sundry articles of Clothing, &c., for the Schools under the care of Mr. Burchell, at Montego Bay. Mr. B., in his last letter, expresses his regret that he has been unable to write to the various friends who forwarded similar packages by the Etheldred, to whom he wishes his most cordial acknowledgments to be presented.